National Anti-Slavery Standard.

SYDNEY HOWARD GAY, Editor. | Without Concealment---Without Compromise. | EDMUND QUINCY, JAMES RUSSELL LOWELL, } Corresponding Editors.

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The Southern Press, South.

SOUTHERN ACTION.

EVERY day brings fresh evidence that the movement begun by Mississippi is rapidly gathering the force and grandeur of an advance in complete union of the Southern States. We published the other day the sentiments of Mr. Clingman endorsed by Mr. Mangum, which gives the strongest earnest of the spirit of North Carolina. The Legislature of Georgia are maturing a strong and clear exposition of the sentiments and determination of that great State.—Col. Gardner of *The Constitutionalist* closes one of his last letters from Milledgeville with the following stirring language.

"The conviction is general in the Legislature that the time has arrived when the South should take a decided stand on the Slavery question. All have foreseen, that sooner or later, the time had to come, and would come. Most of us now see that the time *has* come. There will be a blending of parties on this question, and harmony of action in the legislature. A few of each party may hang back, but the great majority, representing and reflecting the will of the people of Georgia, will unite, and will take steps to place the issue distinctly before the Northern people. JUSTICE AND EQUAL RIGHTS FOR THE SOUTH—COMPLIANCE WITH THE OBLIGATIONS OF THE FEDERAL COMPACT—NO MORE AGGRESSIONS ON THE INSTITUTION OF SLAVERY, OR—A DISSOLUTION OF THE UNION."

Not less significant or appropriate to the times are the following remarks of the *Montgomery* (Ala.) *Journal*, a Whig paper.

"Let the States speak in their sovereign capacities. Let the agitation of this question by partizans and for party purposes be frowned down. Let it be regarded in no other light but one too sacred for party, above its influence, and as belonging to the whole South. Let it be preserved hereafter from the malign and contaminating touch of party men and motives. Let the legislators of the Southern States authorize a Southern Convention. Let them appoint able men of all parties with full instructions in the premises. Let this Convention, without bravado, but in firm, decisive, dignified language, re-assert the rights of the South which have been abandoned, and declare their solemn and deliberate ultimatum if this injustice is persisted in. Let them declare that a union without equality of rights can have no legal existence; as in violation of the first principles of the compact, and if these rights are withheld they are absolved (with whatever regret and whatever hazards) from all allegiance to it. Such a document would go with the force and earnestness of truth, and carry conviction with it, and would rally the patriotic masses everywhere throughout the Union to its rescue—to bear back the fanatics, and repress the attempted injustice."

The *Montgomery Advertiser*, Democratic, in an able article, denounces the miserable trick attempted by the Wilmot Proviso politicians, of covertly gaining their object by instigating the rabble of adventurers in a corner of California to form a State Government claiming sovereign sway over the whole of that vast territory, and by a section of their mock constitution, excluding the whole South from participation in the fruits of victories that were, in an eminent degree, achieved by Southern valor. The *Advertiser* rightly considers this attempt to escape the difficulty of enacting the Proviso, by realizing its objects indirectly, deserving of the same uncompromising resistance as the more open attacks of the Abolitionists, and concludes his remarks thus:

"Thank God! that the feeling of self-preservation, the very instincts of our nature, is uniting us all at the South. Whigs and Democrats, on this question, are laying aside their partizan feelings. We have already seen how Judge Sharkey, a Mississippi Whig, honest and true to the South, took a bold and manly position in favor of a State convention. Gov. Towns, of Georgia, in his message, has recommended a State convention; and Governor Chapman has recommended a State convention and a Southern convention. Public sentiment in the South is rapidly concentrating, and Whigs and Democrats are falling into line in defence of their homes and their firesides."—*Charleston* (S. C.) *Mercury*.

"It it understood here that Mr. Calhoun will resist the incorporation of California to the Union as a State, should the Constitution that she may present exclude Slavery."—Washington Correspondent of the *Charleston Courier*.

Such a position on the part of a Senator would certainly be very absurd, and at variance with the fundamental principles of this government; the most important of which is the sovereign right of the people to govern themselves, and to form their own State Constitution. The Constitution of the Union only requires of a State that she will adopt a Republican form of government to gain admission into the Union, and it would be an anomalous position for a Senator who claims to be, par excellence, a State Right's man, to assume to dictate to a people whether their Constitution should admit or exclude Slavery. We do not believe that Mr. Calhoun will take any such position.—*Chronicle*.

We promised, some two weeks since, that we would not refer to the *Chronicle* again without some good reason for it. That reason exists. The above we copy from that paper of the 14th instant.

The *Chronicle* is justifying the action of the California Convention in excluding Slavery, in the name of the sovereign rights of the people. We desire to have clear views upon this subject. It is profoundly important and we do not wish any of the readers of the *Chronicle* misled by its views. Many might be led to believe, that it is all right for the people of California to say whether Slavery shall be tolerated or not.

Admitting that all California, with territory enough to make seven States as large as Georgia, might be admitted as a single State, does contain the requisite number of seventy thousand inhabitants. We mean such inhabitants as are contemplated by our national constitution. We ask the attention of our readers to the following editorial article, which occurred in the *South Carolina Telegraph* of the 13th of August last. Its statistics are taken, as will be seen, from a California paper. Is the population referred to, such an one as ought to be allowed to establish a State even of ordinary limits. If not, how much more outrageous to permit them to decide now, not for territory large enough for one State, but for twelve of the size of South Carolina.

Here is the article from the *Telegraph*.

"WE THE PEOPLE" OF CALIFORNIA.—As the most conclusive commentary on the project of admitting California as a State, on the application of the inhabitants—and the other proposition of leaving the territorial question to be settled "by the people of the territories"—we annex the following information as to what "we the People" covers there. The *Alta California*, of the 2d of July, gives a table of the number of persons who arrived in California from the 1st of January to June 30. From the 1st of January to the 11th of April the estimate is that 3,614 arrived by sea and 560 by land. From the 12th of April to the 30th of June, the number is set down at 5,677 males and 209 females. These arrived by sea in 110 vessels. Of this number considerably more than half is composed of foreigners from China, Sandwich Islands, South America, &c. By land, from Sonora and other departments of Northern Mexico, the emigration was about 5,000—making a total of 15,000, Of these 15,000 persons, about 5,000 are Americans, 6,000 Mexicans, 2,000 Chilians, and the remaining 2,000 from nearly every country. "It will thus be seen that a preponderance of the emigrants thus far is foreign."

The number of the inhabitants in the country on the 1st of January last was probably not far from 15,000, exclusive of Indians. Of this number 9,000 were Californians, 5,000 Americans, and 1,000 foreigners of many nations.

This would give, then, the character of the present population as follows:

Americans	10,000	Chilians	2,530
Californians	9,000	Other nations	2,000
Mexicans	6,500		
Total,			30,000

The editor goes into calculation to show the probable population of the territory on the 1st of October, and sums it up at 60,000, of which 35,000 will be Americans, 9,000 Californians, and 16,000 of all other nations.

A most delightful mingling of elements truly to constitute a State? Would they send as representatives an amalgamation ticket, composed of all colors "from twany yellow up to dirty red?" or would the colored two-thirds oust the American one-third altogether?

But the matter is a serious one: the proposal is farcical, but the adoption of it would be most melancholy in its results, both to those who committed so great an outrage, and those who submit to such an infliction. Better far the Wilmot Proviso than this.—*Augusta* (Ga.) *Republic*.

THE SOUTHERN CONVENTION.—What the ensuing Congress will do in relation to the Slavery question it is impossible certainly to predict. If California should be admitted as a State, with a Constitution prohibiting Slavery, that, we are confident, will not satisfy the Abolitionists and Free-Soilers; but their next effort will be to enact Wilmot's Proviso for New Mexico. That this Proviso will pass the House we can have no doubt: and with the Senators from Delaware instructed for it, with Col. Benton's uncertain position, and taking into consideration at the same time the heavy and continued pressure in its favor from the free States, we very much fear it will pass the Senate also. If so, we believe Gen. Taylor will approve it, and it will become a law. In addition to this, a bill either abolishing Slavery at once in the District or designed ultimately to destroy it, may pass both branches; and whether this should receive Gen. Taylor's signature or not, the agitation, the excitement, and the clamor, now regularly fomented in the North against the institution wherever it exists, will, in all probability, not only be continued but increased.

The time for discussion is rapidly passing, and the hour for action, we seriously apprehend, is well nigh upon us. Are the people of North Carolina prepared to submit to the above measures? If not, it becomes their duty, in view of the probable action of the ensuing Congress, to cast about themselves and determine what course and what measures they ought to adopt. We believe the South should speak out as one body; for as one body, if action should be forced upon us, the South is destined to vindicate its own rights and preserve the Union, or sink into a hopeless or crushed minority, or separate from those who would trample upon it, and take care of itself. The South will save the Union, if it be possible; but it will save itself at all hazards. A Convention, then, of the Southern States—not a mere assemblage of Delegates chosen by popular meetings—but a Convention as the result of State action, strikes us as being the best plan, in case the Congress of the United States should actually pass, and, with the sanction of the President, attempt to fix upon us any of the above measures. And if the States respectively should appoint their Delegates, or prescribe the mode of their appointment, then it will be necessary that their Legislatures should be convened; and in that event, *we should hold it to be the duty of Governor Manly to convene the Legislature of this State*, with a view to appoint or to make provision for appointing Delegates to the Convention to be assembled in Nashville in June next; such Delegates to be clothed with full power to "devise the mode and measures of redress, proper for the assertion of Southern rights and the vindication of Southern honor." In the language of the *Charleston Courier*, a neutral paper, "let such an assemblage meet—nay, let it but be resolved on by the united South—and, our life on it, the issue, the happy, the glorious issue will be at once, *perpetuity to the rights of the South, and perpetuity to the Union of the States.*" This is no South Carolina movement. Mississippi, both parties speaking through a State Convention, has already recommended this plan; and the first Monday in June has been suggested by that State as the time, provided such an assemblage should be found necessary. But whatever course may be adopted, we hope the South will move forward harmoniously and as one man; and North Carolina, we trust, will not lag behind.

We speak as a citizen, and not as a partizan. We love the Union; but we love North Carolina, her vital interests and her untarnished honor, more. We would surrender all but these to preserve the Union; surrendering these, we should announce our willingness to see the State a victim of consolidation and absolute sectional power, and should prove false to our native land. Though the future is full of gloom, we still hope that impending danger may be averted, and that harmony and concord may once more be restored to our public councils and to the people at large. We hope that the hour of action may never arrive; but if it should, our mind is made up, and we shall go forward without faltering, we trust, in the path of duty. *Raleigh* (*N. C.*) *Standard*.

"It is seriously talked of holding a Convention of the Slaveholders in this State, with a view of devising means to put a stop to the constant absconding of slaves.—*Battimore Sun*.

☞ We have long since seen the propriety of a similar action being taken by the slaveholders of this section—and since overhearing a conversation between a darkey and an abolitionist of our village, who were passing the public highway on a wagon, not long since, on the *Slavery Question*—we are of opinion, that to secure their rights, the slaveholders and their friends will have to devise some means by which to rid the community of those (for such there are) who are daily laying plans by which slaves may abscond.

We hope this will meet the eye of some individual who will take this matter in hand—the columns of the *Eagle* are open.—*Batesville* (*Ark.*) *Eagle*.

THE CALIFORNIA MOVEMENT—THE QUESTION OF SLAVERY THERE.—We give in to-day's paper the provisions of the new Constitution proposed to be adopted in California, which, it will be seen makes a final exhibit of the indebtedness of the Southern States to the late Administration. The question is now settled there—the prophecy of Mr. Polk is made good—that in California, Slavery "could not exist;" and the South, after having fought through a war which until very lately was shouted over as resulting in a splendid acquisition of territory, is now by the showing of their own leaders—by their connivance, forever shut out of the El Dorado so far as carrying its property, thither is concerned. Let us hear a shout go up now over this glorious result. Let leaders of that party now tell us what they have gained by their boasted Mexican war for the South! By their own showing the South is prevented contesting this conclusion—they having taken the ground that Congress cannot interfere in their behalf; but that the people of the new territories may settle the question to suit themselves. Behold now, *they have settled it*, and what have these zealous defenders of Southern rights to say to it? What can they say here? Did not their great leaders tell us, long ago, that such would be the result? Was not the warning plain enough, and to use the expressive language of one of their own great guns, the man they were ready to send as Lieutenant General and Grand Negotiator to Mexico—is not the Wilmot Proviso become a "dead dog," not worth grumbling over? A precious climax is this action of the people of California to their own movements, and a comfortable thought it must be for the South—that after the expenditure of so much blood and treasure, such through the action of the late Administration and its backers, is the entertainment to which she has been invited. Let us, we say, hear some of these leaders congratulate each other now? Let us hear something about that "all hazards" doctrine! It is a fit time for it, and more especially after the Santa Fe manifesto has already precluded any better hopes from New Mexico. The leaders of the other side are in a precious fix, truly, in view of all this. They can now contemplate the work of their own hands to the full—they can now tell their followers that this "glorious Mexican war" has resulted merely in aggrandizing the North, in making that section stronger which was already too strong before.—*Republican Banner and Nashville Whig*.

NO MORE SLAVE TERRITORY.—We do not usually attach much consequence to the crude speculations and prognostications of letter-writers at Washington. Out of the whole gang of hired scribblers, there is not one probably who knows a marvellous sight more about the designs of leading men than many others who are located out of Washington. Still, occasionally they may be worth a thought, as foreshadowing possibilities, to say the least, of what may be done. Of this character, perhaps, may be the statement of the correspondent of the New York *Journal of Commerce*, that a position is to be made, on the very first day of the session of Congress, again to compromise the subject of slavery, by introducing a bill which will keep up a balance of the account current of freedom and slavery, by admitting one slave State with one free State. This is to be accomplished by adhering to the Missouri compromise line. The correspondent of the Journal goes so far as to give the details of the bill, which will provide for the establishment of four territorial governments, one for New Mexico, one for Deseret, one for California north of thirty six degrees 30 minutes, and one south of that latitude. The territory north will be admitted into the Union forthwith, with another State to be formed from the western part of Texas, and South of that latitude. There is a degree of plausibility in this that gives it some consequence. The south seeing that they cannot hope to carry their ultra designs, may be very ready for another compromise. Not so, we trust, with the north. *No more slave territory!* they have proclaimed it everywhere, and they will not give back. The whole sentiment of the north is against it, and the exceptions in the party which has hitherto given its influence to the support of Slavery for the hope of gaining a few votes, have tied up their hands as tight as pledges from such a party can tie them, and they must go for no more slave territory, or stand branded as of all politicians the most faithless and perfidious.—*Jackson* (*Miss.*) *Southron*.

NEGROES IN CALIFORNIA.—The *Augusta Constitutionalist* in some comments on an article of ours, in which we showed the great advantages to the owners of the few negroes which had been carried to California, and the perfect security in which they were held, thus remarks—that it is the fault of the Whigs that the country has not been settled by slave holders. "But for Southern Whigs," A. H. Stephens and Robert Toombs, &c., of Georgia, it says, California would have contained a large amount of slave population. And if California becomes a free State they are to blame. Now all such sort of stuff is most inexcusable gammon. During an excited canvass and on the eve of a sharply contested election, such a broad latitude of expression might not excite surprise but pass as the ebulition of over-heated party zeal,—but their assertion after election in cold blood, would argue a deficiency in "posting up" on the part of the writer, or an intense prejudiced partizanship which warped and overpowered his judgment.

He certainly assumes for those gentlemen, able and patriotic as they are, an influence vastly more weighty and extensive than their best friends ever would claim for them. Messrs. Stephens and Toombs, even if they had ever shown any hostility to the rights of the South (which we do not believe and of which we have never seen any evidence) could scarcely have reached by their influence beyond the bounds of their own State, which is but one of the fifteen slave States. It was something more than this that operated on Alabama, South Carolina, Mississippi, Louisiana, &c., which checked the slave emigration of the whole South, as the *Constitutionalist* ought to know. It was the deliberate and solemn statement of Mr. Polk in his message, that the *acquired Mexican territories must from the nature of things, be free territory*—that Slavery could not exist there. The leading and distinguished statesmen of the loco party, Buchanan, Cass and Walker, said the same, but the declaration of Mr. Polk came officially in a grave and deliberate State paper under the sanction of his constitutional oath, and from the quarter regarded by the people as the highest authority and from sources and facilities fully informed of the facts in the premises. It was unfortunately believed by the people. The *Constitutionalist* and its party contemporaries did not choose to contradict Mr. Polk, and did not labor to disburse the Southern public of the impression produced by his unwise and unnecessary declarations. Its effected zeal at this late day remind one of "Welborne's devil turned precisian," and the attempt to throw the blame on Stephens, &c., is the most transparent gammon--it wouldn't even "fool" "the marines" or the "greenest of the after guard." The course of Mr. Stephens in Congress from first to last, shows him to have been among the firmest, most consistent and devoted advocates of the rights of the South. He never voted for the Slavery restriction proviso, as the Georgia loco members, the friends and allies of the *Constitutionalist* did. He also protested from the first against the purchase of this avowed abolition country with the money of the treasury in which the South had a common interest. Did the Southern locos ever object to it?

However these criminations and recriminations are idle, the mischief has been effected, and the object of all patriots should be to mitigate its threatening disasters as far as practicable. A great blunder, if not a crime has been committed by the last administration, first in purchasing this territory knowing, believing and avowing that it must be free territory, and then in creating the impression among the Southern people that Slavery could not exist there. It is the duty of all to strive to do away this impression and demonstrate its correctness as far as possible by the test of experiment. Much valuable time has been lost, and longer delay will settle the matter beyond remedy. The only way to make that country slave territory, is for slaveholders to emigrate there in sufficient numbers to control its policy.

To-morrow we will publish an ingenious scheme for colonizing California, by Mr. Walker, member from Macon, which we commend to our readers, and which, though somewhat novel in its propositions, is nevertheless worthy of consideration from the importance of the objects sought to be atained.—*Montgomery* (Ala.) *Journal*.

CALIFORNIA.—Whilst parties and politicians North and South have been busily engaged in combinations on the "Free Soil question," the people of California, who were the parties the most immediately interested in the subject, have with the usual *go ahead* spirit of our country met together and taken the matter into their own hands. The last news shows that the Convention assembled to form their constitution have already agreed upon a Bill of Rights and some of the details of the State government, and that they are in great harmony pressing on to the termination of their labors. The articles of their Bill of Rights are very similar generally to those contained in like instruments in the old States, and they have also with special reference to the existing controversy decided that "*neither Slavery nor involuntary servitude, unless for the punishment of crime shall ever be tolerated in the said State.*" This is in so many words the celebrated "*Wilmot Proviso*" about which there has been so much wrangling of late years, both in, and out of Congress, and the action of the Californians may probably cut the guardian knot which it was feared there might be so much difficulty to untie. After they have formed their constitution they will apply to Congress to be admitted into the Union. At the last advices they had not agreed upon the boundaries of the new State, but a report had been made in relation to the subject from a committee, which proposes to take in the whole Pacific Coast of California with all the bays, harbors and islands adjacent to said coast belonging to the United States, and extend back the 116th parallel of longitude. We should think that this is rather more than should be embraced by *one* State, and that Congress will probably take upon itself the right to regulate the matter either now or prospectively as in the case of Texas. The policy ought to be to divide the territory so as to make the size of the new States correspond in some measure with the larger States of the Atlantic coast, and to give to as many as conveniently can be accommodated, a front or outlet on the Pacific. We think *ten* degrees of coast, which is about the extent of California on the Pacific, more than ought to be allowed, to one State. The whole Atlantic coast of the United States from Maine to Georgia covers only about fifteen degrees of latitude, and yet bordering on that coast and its bays are established *Thirteen States* of the Union.

This is a subject therefore that will certainly receive consideration by Congress whence the application for admission is made, in case the boundaries recommended by the committee be adopted. California was purchased by the treasure of the United States, and Congress therefore under the constitution, has clearly the right to insist on its being divided so as best to conduce to the interests of all.—*Frederick* (Md.) *Examiner*.

THE WILMOT PROVISO AND THE CALIFORNIA CONSTITUTION.—We have conrended against the Wilmot Proviso, because, in the first place, Congress had no constitutional power over the question; because, in the next place, it deprived the South of her share in the territories of the Union which were won by her blood and paid for with her money; because in the the third place, it was a violation of the Missouri Compromise; and because, in the fourth place, its adoption, by preventing the introduction of any more slave States would not only destroy the balance of power in the Union, but lead to cousequences ruinos to the rights, interest and safety of the South. Our opposition then was based upon its unconstitutionality, its unfairness, its violation of all former compacts, and, though last not least, but more than all, on the principle of self-preservation, which is above all law and all constitutions.

Our opposition to the claims of the people of the territory of California to be admitted as a State is based upon the very same grounds. Their present attempt is not only unconstitutional in its inception, but in all its accompanying details. They are *directed* by a general officer of the Federal Government to hold a convention to frame a State constitution. This, in our government is not only unusual and unprecedented, but a violation of the universally maxim "*Arma cedunt togæ.*" They meet in convention and adopt a State convention without the consent of Congress first given. In the election of delegates to that convention, not only foreigners who have never been naturalized, but United States soldiers have also voted under the direction of their officers, a thing unheard of in the history of our political system. And among the delegates we find the names of men, who are not citizens of the United States, and whose participation in such a convention, even if it were constitutional in its inception, would have vitiated all its acts.

Our opposition is based also upon its injustice to the South. A number of men there, most of them from the Northern States, or unnaturalized foreigners, assume the right to take possession of a territory as large as the whole fifteen non-slaveholding States of the North, with a coast at least a thousand miles long, all of which is the property of the United States, and from this territory they undertake to exclude one-half of the States of the Union who shed their blood and paid their money for its acquisition, and who are actual owners.

Our opposition is based also upon its violation of the Missouri Compromise (for the territory which they seek to organize into a State runs four degrees below that line) which was solemnly entered into in 1820, as a fixed adjustment of the Slavery question.

Our opposition is based, lastly and more than all, because of the consequences which would ensue to the South from her submission to so gross a violation of her rights; which consequences are precisely the same as those which we stated would follow the passage of the Wilmot Proviso.

Holding therefore both these question to be equally unconstitutional, equally unjust, equally violative of all former compromises, and equally ruinous to the rights, interests and safety of the South, we believe it the duty of all true Southern men to oppose one with the same determination as the other. We can submit to neither without degradation, dishonor, and ruin. He who would counsel that, while we would be bound to resist the one at all hazards, we should submit to the other, is, to say the least, a very unsafe adviser.

Thank God! that the feeling of self-preservation, the very instincts of our nature is uniting us all at the South. Whigs and Democrats, on this question, are laying aside their partizan feelings. We have already seen how Judge Sharkey, a Mississippi Whig, honest and true to the South, took a bold and manly position in favor of a State Convention. Governor Towns, of Georgia, in his message, has recommended a State Convention; and Governor Chapman has recommended a State convention and a Southern convention. Public sentiment in the South is rapidly concentrating, and Whigs and Democrats are falling into line in defence of their homes and their firesides.

We give the following extract from the *Alabama Journal*, which takes decided ground in favor of a Southern convention. The extract speaks for itself:

"Let the States speak in their sovereign capacities. Let the agitation of this question by partisans and for party purposes be frowned down. Let it be regarded in no other light but one too sacred, for party, above its influence, and as belonging to the whole South. Let it be preserved hereafter from the malign and contaminating touch of party men and party motives. Let the legislators of the Southern States authorize a Southern Convention. Let them appoint able men of all parties with full instructions in the premises. Let this convention, without bravado, but in firm, decisive, dignified language, re-assert the rights of the South which have been abandoned, and declare their solemn and deliberate ultimatum if this injustice is persisted in. Let them declare that a union without equality of rights can have no legal existence, as in violation of the first principles of the compact—and if these rights are withheld they are absolved (with whatever regret and at whatever hazards) from all allegiance to it. Such a document would go with the force and earnestness of truth, and carry conviction, with it, and would rally the patriotic masses everywhere throughout the Union to its rescue—to bear back the fanatics, and repress this attempted injustice."

We give another extract from the *Augusta Republic*, which is also a whig paper, and talks in the right tone:

"We care not what others may think or how act, we shall raise our feeble and warning voice against this hasty, unjust, and lawless movement till it is vain longer to resist it.

"We are not willing to see the South encircled with the political power of the free States, and subject to their mercy, when lowering over us from the northern lakes and the Pacific ocean.

"We cannot countenance, much less invite such inevitable destruction to our peculiar institution. The rich mines of California invite us with our slaves to go and work them. But the interest of the moment sink into insignificance compared with the magnitude of the future danger, which rises like a warning colossus before us. We trust in God that the representatives of the South will make the Hall of the National House of Representatives and the Senate Chamber memorable by their combined, united, and indignant opposition, to a scheme so repulsive to justice, Southern rights, Southern honor, and Southern security.—*Montgomery* (Ala.) *Gazette*.

THE TIME IS NOW OR NEVER.—The news from California, by the steamship Alabama, is, that the Convention to form a State Constitution, have adopted, in the Bill of Rights, a clause excluding Slavery under any form, except for crime. They have even excluded free negroes, and those that may be indentured for a term of years. They have decided that all white male citizens, residing six months there, can vote; and among them are included all white Mexicans who have decided to become citizens of the United States under the treaty, and all Indians who possessed the right of citizens under the Mexican law, with their descendants. They have not yet quite settled the question of boundary, but there was no doubt that the territory claimed for the State would include the whole Pacific coast from the Oregon to the Mexican line, extending about four degrees below the Missouri Compromise line.

The great object of the Anti-Slavery agitation at the North has been to prevent the formation of any more slave States; therefore they attacked Slavery in the territories, not having strength enough to alter the Constitution so as to enable them to attack it in the States. Not that it is not, in truth, as gross a violation of the Constitution to deprive the Southern States of their share of the territory won by their money and their blood, as to attack Slavery in the States, but it is not quite so apparent to the minds of superficial thinkers. When, however, these Anti-Slavery men have a majority large enough to alter the Constitution, how long will they leave the South her three-fifth representation for her negroes? How long will they permit slaves to be moved from one State to another? How long will they hesitate to abolish it altogether? We fancy we hear somebody say, "When it comes to that, the South can fight." Our answer is, *if the South waits till then, she not only will not, but she cannot fight.*

The man who never thinks of resenting wrong, and who is always ready to submit to oppression, no matter how gross and degrading, it is useless to talk. Nature gave him the soul of a slave, and you cannot inspire him with the true spirit of a freeman. But to any who think there is a time when oppression ought to be resisted, we say, *that time is now come.* The South is now strong—able to defend her rights, and all she may claim under them; and besides, she derives an additional moral force from having the constitutional argument on her side. Let her submit now to the edict excluding her from all share in the territories that of right belong to her as well as the North, and every year the enemies of her peace, property, and domestic prosperity, will become stronger, while concession and habitual submission to constitutional violations, gradually corroding her right to equality in the Union and sovereignty at home, will deprive her of all moral force among her own people, and all public sympathy abroad.

We once heard a Northern man say in relation to the subject of Slavery, that "the South could'nt be kicked into a fight." If she submits now to be excluded from the territories, which of right belong to her, and to this palpable violation of the Missouri, as well as the constitutional compromise, we will be compelled to think with that man, there are no circumstances under which she "can be kicked into a fight." We have heard men talk of fighting for Southern rights *when the time comes.* If these men cannot see that the time is come now, we have no doubt we shall hear the same men talk of fighting, when there is nothing left to fight for. The time to resist oppression successfully is when it makes its first mark on our soil. Let it make a lodgment there and entrench itself, it will then be too late. Oh! that the spirit and the sagacity that animated the men of seventy-six, were in the hearts of our public men now: that sagacity which enabled them to see, beyond the mere tax of three cents a pound on tea, the long train of evils which would necessarily follow, and the spirit that made them dare and endure all things in defence of their rights. The oppression which they resisted was not as degrading, and the evils which threatened them were not as dark and ruinous as those which present themselves now to the South. Neither is the glory which has associated itself with the names of the names of their great leaders in the noble contest they maintained against a mighty power, brighter, or more enobling than that which Fame confers, in all ages, upon those who defend the right and resist the wrong, at all hazards.

But there will be no necessity for fighting, if the South assume the right attitude. The best way to preserve peace, when you have right on your side, is to show that, if that right is infringed upon, you will fight. The preservation of the Union as it ought to be preserved, and the preservation of the rights of the South, depend now upon the action of her people. If the whole South presents a stern and unbroken line, the Missouri Compromise line can be maintained. The least faltering, and all hope of maintaining even a decent position in the Union, will be lost forever.

Our people may depend upon it, that mankind pretty generally act upon the principle that men who will not defend their rights ought not to have them. There is nothing more certain than that such men are unfit to have them.

If the people of our State place themselves in the proper attitude to unite with the other Southern States in maintaining the Missouri Compromise, it will be evident that they not only have rights and know them, but that they are fit to have them. If they submit, now, to the first palpable blow struck at their institutions, it will be equally evident, that they, themselves, think, either that they have no rights at issue, or, if they have, that they are unfit to have them.

We presume the Legislature now in session will take immediate steps to carry out the recommendations in the Governor's message. Party has nothing to do with this question, and can furnish no excuse for any who may try to drag it in as a means of producing divisions among us.—*Montgomery* (Ala.) *Advertiser and Gazette*.

NEGROES IN DESERET.—A letter from the Great Salt Lake Mormon City says there is a settlement fifty miles below that city, of men owning negroes, carrying on farming largely.—*N. O. Crescent*.

The above from the *Crescent* in relation to negro Slavery in Deseret, accounts for the fact that no allusion to the institution is made in the Constitution of that State, recently framed. The people of that wilderness sovereignty, Mormons though they be, possess more common sense and a higher regard for the principles of justice, than a large portion of our brethren here at home, in the non-slaveholding States.

California, we can have no doubt, is adapted to slave labor; and but for the clamor raised in the free States against our right to carry slaves there, and the stereotyped declaration in may of the Southern Whig presses that the Wilmot Proviso is an abstraction, because, as they allege, the climate and the soil are both against the existence of the institution—but for this, we say, there would have been thousands of slaveholders at this moment in California, reaping the rewards of their labor, and realizing large profits from the hire of their slaves, or from their service in the gold mines. As it is, the clamor from the North, and this submissive spirit on the part of some in the South, have prevented, to a great extent, emigration from the slaveholding States; and the result now is, that California has formed a Constiution prohibiting Slavery. As the *Augusta* (Geo.) *Republic* says:

"Let California alone. She is rising up with a magic suddenness upon the smooth shores of the Pacific, astonishing the world with the richness of her golden treasures, and the rapidity of her commercial strides to greatness. Her mines invite our peculiar labor. There are some slaves already within her limits, and several hundred thousand of them would not exhaust them for a hundred years. Large prices would be paid for slaves if now taken to that market. A young negro man would doubtless command there from two to three thousand dollars. A slave owner could make, at the mines, several thousand dollars to the hand, per year. This is not a favored falsehood, nor the theory of an enthusiast, if reports, are to be relied on. Slavery is an expansive Institution. Give it room, and it flourishes, but confine it within narrow limits, and it not only becomes valueless, but essentially dangerous."

But they *would not* "let California alone"—and, owing to divisions in the South, our people were not in a condition to *make* them do it. "Now for New Mexico," exultingly exclaims the *New York Tribune*. Agitation and clamor are to be again resorted to in the North, in order to deter slaveholders from entering that territory with their property, as in the case of California; aand if that will not do, why then we are to have Wilmot's Proviso fixed upon us.—*Raleigh Standard*.

CALIFORNIA.—The Constitution of this new State is, before this time, doubtless in operation; accepted by the people and set in operation by the election of officers and the organization of the government it establishes. In a short time the Senators and Representatives to the Congress of the United States will be chosen, and appear at Washington to claim their seats. Marvellous as has been the growth of States and the spread of population on the Atlantic shores, nothing has yet appeared so wonderful as the sudden rise of this new republic. It is hardly more than a few months since the country was a neglected dependency of a foreign government; under other institutions; with a scanty and indolent population; speaking a different language, and looking forward languidly to a future without incident or interest.—It is scarcely a year since it came into American possession; an acquisition of disputed value; with no prospects better than that of a long pupilage; with a sparse population, mostly of alien origin; depending for support and defence upon the bounty of the American Government. Next month will see the same territory, organized by an adult American race into a strong government; claiming the right and power of self-support, and demanding admission on terms of equality into the family of the American States. It is a sign of the amazing expansiveness of American energy and institutions; such as is without parallel, even amidst the miracles of the New World.

The inquiry instantly arises, will this new State, thus organized, be received into the Union? and, on what terms? If refused, what will be its relations towards the General Government? Will it relapse into the territorial conditions? or remain a State not of the Union? All these are points of intricacy as speculations, and may become practical questions of moment to the country. We cannot flatter ourselves that the novel course pursued by the people in the territory, in establishing a form of government, and marking out such wide limits for their purposed assumption of sovereign rights, to the exclusion of the Federal Government, will be acquiesced in without strong opposition. California is the property of the Union; an acquisition which has proved to be of unexpected, and in some respects, of incalculable value; of vast extent, not yet halt explored, and with resources of which, except in a narrow strip of territory, we know absolutely nothing. The Government of the United States has not even organized its own civil authority over any portion of the country, and only knows that a comparatively small portion of the people of the older States has gone there to take possession of a region large enough for an empire.—Even without domestic causes of controversy to arouse partizan and sectional feelings, it is extremely unlikely that the most valuable known parts of this immense possession should be given up to the sovereign dominion of a few residents without a rigid inquiry into the question of expediency as well as of constitutional principle and practice, under which such vast privileges are claimed. There is room, too, for a good deal of doubt and controversy, and we look for animated discussion and opposition, when the question of receiving California under her present constitution, and with her assumed limits, is brought up. Doubtless Congress will claim the right of adjusting and regulating the boundary and area of the new State.

The Slavery question will not fail to enter into this controversy. The design of shutting out the discussions on that exciting question, by admitting California as a State, can be effected only by admitting the territory undivided. If any portion is left for the superintendence and government of Congress, the question, how Slavery shall be dealt with, remains as much a subject of contention as ever. If the whole be made one State, with the present constitution—excluding Slavery—there will be, and justly, an indignant opposition from the South, which it will be difficult to meet with any fair argument, or allay by any considerations of convenience, that a perpetual law shall be made for a territory as large as the Old Thirteen, by a few residents, who occupy scantily only a remote corner. It will be viewed as a disingenious and unscrupulous contrivance to avoid an embarrassing question by sacrificing large interests. In either case, whether the State be limited to a part only of the territory, or be made to cover the whole from the claims of Southern men, there is sure to be an ardent and powerful opposition to the present admission of the State. At least from the signs of public opinion in prominent quarters we anticipate such an opposition, as well on the score of boundaries and the relations of the slave controversy as upon general objections to the manner in which the new State has been formed, and the anomalous grounds upon which it claims admission.—*New Orleans Crescent*.

THE CALIFORNIA QUESTION.—REASONS FOR REJOICING.—The Augusta *Chronicle*, on receipt of the proceedings of the California Convention, makes the following comments, which strikes us as truly remarkable under the circumstances:

"CALIFORNIA.—*Slavery Question Settled.*—By reference to the news from California, it will be seen that the Convention has definitely settled the Slavery question by a unanimous vote. *We rejoice at this result*—because it places it out of the power of bad men to disturb the quiet and peace of the republic by the constant agitation of the question. Be it settled in whatever way it may, (and the report does not state,) no true republican can complain: because it has been settled by the people themselves who are most interested, who of course have the exclusive right to form their own State Government."

"We rejoice at the result"—says the *Chronicle*—"the definite settlement of the Slavery question by the people of California"—and why? "Because it puts out of the power of *bad men* to disturb the peace and quiet of the republic by the constant agitation of the question." A reason for rejoicing truly!

The principle so strenuously contended for by our Northern aggressors, and so sternly denounced by the South, (with a few exceptions of which the *Chronicle* was the chief,)—the Free Soil principle—is unanimously adopted hy "THE PEOPLE" of California: the cordon of Free States is attempted to be completed around us:" "the peace and quiet of the republic" is to be disturbed no more by "*bad men*" and "constant agitation of the question," because the mongrel horde of gold-seekers—Mestizoes, Indians and half-bloods—have decided against an institution which would deprive them of citizenship; the exclusion of Southern citizens with their property is made the condition precedent of the admission of the New States; the foot of our foe is to be planted on our necks: and the *Chronicle* REJOICES.

As well might the Physician *rejoice* that the pains which racked his patient—efforts of nature to expel disease—had been subdued by the paralysis which precedes dissolution. As well might he, who standing calmly on the brink, witnessed the struggles of a drowning friend, *rejoice* when the waters closed over the head of the devoted wretch, and the last bubble, formed by his parting breath, vanished from the surface, and disturbed its "quiet" no more!

Such may be the feelings of the *Chronicle*—such its sentiments:—they are not ours, nor those of our people, if we read aright Southern feelings, and impulses on questions involving rights and liberties, life and honor. We impugn not the motives of our cotemporary—for One alone can read the heart—but we denounce his doctrines as counselling a SUBMISSION to insult, wrong, and injury, at once degrading and suicidal.

We make the issue on the point before the Southern People—and if they, too, deem "discretion the better part of valor," and eagerly clutch at a "Compromise" which robs them of their rights without even the color of constitutional pretext, then indeed has the Glory Departed, and the South sunk to a condition of worse than colonial vassalage.

Never before have we seen the doctrine of passive obedience pushed so far as in this brief declaration of the *Chronicle's* position—for the feeble fallacy by which it is sought to be sustained could not impose on the understanding of an infant.

"Be it settled in whatever way it may," says the *Chronicle*, "no true republican can complain—for it

has been settled by *the people* themselves." Who, "We, the People," are in California, we have shown from the authority of their own Press—*The Alta Californian*,—and even had they the requisite number of white population, there is no precedent in the history of this Government—no authority given to Congress, or to the President of the United States—to admit conquered territory as a State in the first place: but, on the contrary, all the provisions of the Constitution, and all precedents, are *against* the exercise of such a power. The analogy of Texas will not answer—for Texas was an independent sovereignty applying for annexation. The precedent of Minesota will not answer—for that was territory of the United States, whose citizens had complied with the prerequisites for admission. California and New Mexico, as conquered territory, are subject to the laws of the United States until Congress gives them a Territorial Government; and if Congress—through a cowardly fear of consequences to the popularity of its members, or dread ot the resentment of the reckless adventurers who have taken into their own hands the government ot a territory, won in part by the toil and blood of our brave volunteers on the battle-field—suffers these adventurers to dictate such disgraceful terms as they may please, to the exclusion of our citizens: then the South must assert and protect her own right and title to a share of the common property, thus purloined and filched away.

THE ISSUE is thus coming close upon us, and we too *rejoice* that the enemy may be grappled with at close quarters—for the action of the South on this issue will seal her destiny, and show the position she intends to occupy in this Confederacy—whether as an EQUAL or a VASSAL.—*Columbia* (S. C.) *Telegraph*.

The Anti-Slavery Standard.

Without Concealment---Without Compromise.

NEW YORK: THURSDAY, DECEMBER 13, 1849.

Mass Convention at Syracuse.

It has been determined that a CONVENTION *of the* ABOLITIONISTS *of the* STATE *of* NEW YORK *shall be held at*

Syracuse,

on TUESDAY the 15th of JANUARY, 1850.

The present aspect of National affairs in regard to the question of Slavery; the present position of political parties in relation to those affairs; the present relation which Abolitionists, who have preserved their faith inviolate, hold to those parties; and the relation which Abolitionists now sustain to each other and the cause, demand that such a Convention be held in this State; that it be held during the ensuing session of Congress; and that it shall represent the entire strength of that portion of our people who are hostile, not only to the extension of Slavery into new Territories, but to its existence anywhere: who are determined not only to resist its establishment on the Coast of the Pacific, or in the valleys of New Mexico, but are equally determined on its extirmination on the Atlantic Coast and in the valley of the Mississippi.

The events of the past year; the events of the passing week; the events, probably, which will signalize the present winter, appeal to all who assume to themselves the name of Abolitionist to arouse themselves, at once, to the work of making this the largest and most influential ANTI-SLAVERY CONVENTION that has ever been held in this State. The warning cry of

NO UNION WITH SLAVEHOLDERS

and their abettors was never more needed than at this moment, and has never been so heeded as it will be in the present crisis.

Particulars of time, place, and probable continuance of the Convention, and names of the distinguished friends of the cause who will be present, will be given in future notices.

THE last European steamer brings us what is said to be the final determination of the Turkish Government in regard to the Hungarian exiles. The Sultan will not be the Czar's jackal, but only his jailer. "Allah forbid," says the pious Ottoman, "that I should break the law of the prophet! I will not only not surrender these unhappy fugitives who have sought my protection, but I will so far extend the rites of hospitality, that they shall remain my guests for life."

"Will you walk into my parlor?
Says the spider to the fly."

There needs no further proof that the Turk has become thoroughly Occidentalized. We shall not be surprised to hear before long that he is an attendant on stated preaching. He certainly behaves very much like a Christian. We see no escape for Kossuth and his fellow-fugitives, unless their jailer has daughters enough to give all of them a chance at the good fortune of Gilbert a Becket and Lord Bateman.

Doubtless this conduct of the Sultan will excite the reprobation of nearly all Christendom, although the Turk, being no reader of newspapers, is not likely to be much influenced by public opinion. Probably as is usual in such cases, the occupants of glass houses will be the most eager to throw stones. Brother Jonathan will be among the first to begin the experiment of lapidation. Already we see our editorial brethren picking up their smoothest and hardest pebbles, though we think that the strongest arm among them will hardly contrive to get his missile over the three thousand miles of ocean. With a longer or shorter parabolic curve, each makes its momentary splash and sinks forever.

We will say this for Brother Jonathan, that his first impulses are commonly right and generous. But, before he commences oculist, he should bethink him that there are beams enough in his own eye to answer the demands of half the lumber-yards of Europe. It is very well to be indignant at the "extradition" of Kossuth and his friends, or rather at the CZAR'S demanding it. Extradition is as good a word as another to pick a quarrel out of, but the act implied in it would stink as foully in the nostrils of all honest men though wrapt up in the lavender of choicest phrases. Suppose the Czar should send to President Taylor an autograph letter of somewhat the following purport: "To our well-beloved cousin Zachary, President of the North American Republic, Defender of the Punic faith (toward Mexico), Hereditary lord and owner of Cuffee, Sambo, Juno, &c., &c., Greeting: We, Nicholas, Emperor, &c., being conscious that we are incident the like infirmities as our fellow-mortals, and being at present especially afflicted with a tender conscience in regard to the failings of our neighbors, do most heartily reciprocate the solicitude of our most excellant Brother Jonathan in behalf of our health and well-being, and desire to know whether it be true (as we have, with pain, heard) that the Constitution of our said brother is suffering from the effects of poison administered in the year of God 1787 in the following form, to wit: Article IV. section 2, paragraph 3?"

This would be rather an awkward missive to answer, We do not think that Brother Jonathan is much worse than his neighbors, only he has got into the habit of setting himself up to be "unco guid." It is only a month or two since he read in the papers, seeming to think it rather a good joke than otherwise, a story something like this. A taker of Daguerreotype likenesses in Indiana, was applied to by a co'ored man to take a miniature of him to be sent to his betrothed. Discovering in some way that his sitter was a fugitive slave, he hired him as a servant, and, under pretence of going to Philadelphia, took him to Kentucky and betrayed him to his former master, receiving for this constitutional act the stipulated reward. Truly the sun, which shines alike upon the just and the unjust, and which took the portrait that served for the poor runaway's identification, was never before made the accomplice of so base an act. We wish that the name of this paltry betrayer might be made known, that in it we might be supplied with a synonym for the meaner and baser kinds of treachery. It would be unjust to degrade Judas, or Arnold, or Görgey, to such companionship as this.

Now, good Brother Jonathan, can you rise chuckling from a story like this to hearten the Sultan against the demands of Russia? What, as Whittier has said somewhere:

> "Would not the burning answer come
> From Turbaned Turk and bearded Russ,
> Go, free your wretched slaves at home,
> Then turn and ask the like of us?"

Why "extradition," is only the diplomatic word for what some of our sister States do every day in the week, for what we consent to for the sake of preserving the unity of the great Whig, or Democratic party. We cannot admit Kossuth into our Valhalla and shut Toussaint and Madison Washington out of it.

This is one great curse of our system of Slavery, that it compels our great statesmen into a dishonest connivance with it, and keeps out of politics all who are too upright to be accessories in such a crime. It chills the eloquence of our great orators with a sense of painful inconsistency. When we read Webster's fine denunciation of Nicholas, where he speaks like a lawyer inspired, we cannot help thinking of the Capitol steps at Richmond, and of the schoolmaster who sets no disagreeable lessons. Too literally does our Daniel come to judgment. Is that good international law between Russia and Turkey, which is bad between Virginia and Massachusetts? International law is a good phrase, but what is the worth of international law without an international tribunal which can be appealed to for its enforcement? International law has been of use to diplomatists sometimes in arranging matters where matters of dollars and cents were concerned, but in questions of justice it has always been the law of the strongest. Mr. Webster seemed tacitly to acknowledge that it was merely the public opinion of nations, and he wished to have the force of this brought to bear upon the Czar by excluding him from the rights and courtesies of the civilized world. This is very well in itself, but should we wish to have the same rule applied to ourselves?

Even as regards such of our State Governments as pratically nullify that article of the Constitution which requires the surrender of escaped slaves, the parallel with the conduct of Turkey is tolerably exact. They do not, it is true, agree to shut up the fugitives in a fortress and so keep them harmless for life. But there are dungeons not built with stone and mortar as dark as any in Turkey. There are boundaries harder to climb over than fortress-walls, and restraints as galling as those of iron fetters. The colored man in the free States, whether a fugitive or not, finds the avenues to every social and political distinction shut fast against him. It has even been decided lately by the Secretary of State that he is not a citizen of the United States. The Indiana taker of Dagurreotype likenesses is an ornament of society sufficiently important to have the "ægis of the Union" held over him in case he should leave the country (as we hope he may), but Frederick Douglass is, according to Mr. Clayton, nothing at all. He is neither denizen, nor citizen, nor an all-other-person-including-Indians-not-taxed. He is absolutely and literally annihilated. Verily we must set to work upon the beam that is in our own eye!—J. R. L.

Jay's Review and the Peace Society.

THE subjoined communication gives the true version of the stories afloat in regard to the Prize Essays of the Peace Society, and though differing from that we told last week, and which, we suggested, probably needed some amendment, it is none the less honorable to Judge Jay. It may not be improper for us to say that we intended no reflection, in our statement, upon Mr. Livermore; that, if made by anybody, we conceived, was made by the Peace Society, on the supposition that they declined the publication of an Essay for which they were compelled to pay $500. We had doubted, however,—knowing something of Mr. Livermore in our younger days—whether that gentleman would have accepted the prize under such circumstances, but having repeatedly heard the story, the assertion of the *Register's* correspondent gave us an opportunity, which we seized to get at the real facts in the case. The result is before us in the following letter, which may be relied on as strictly true. It is a most striking instance of the dominating spirit of the slave-power; if we knew them we should be glad to publish the names of these judges who could so far forget their own self-respect, and the true purpose of the office they had accepted, in their fear of a corrupt popular sentiment. The *Register*, we trust, will set its readers right in the matter:

MR. EDITOR:—In your paper of the 29th ult., you inserted an article from the *Christian Register*, reflecting on the Peace Society for publishing Judge Jay's "political work" *not* adopted by the Society, and for delaying to publish Mr. Livermore's Essay which the Society *have* adopted. You remark—"That the Society should give £500 for an Essay which is not worth publishing, or that they should publish one which wise and impartial arbitrators have decided is not worth any of their money is certainly a riddle worth redeing." You then give certain rumors as tending to solve the riddle.

In all this injustice is unintentionally done both to the Society and to Mr. Livermore. The Review was as appears from its imprint, published *not* by the Society, but by a Boston bookseller. The Society was not consulted as to its publication, and bore no portion of its costs. The Society has never decided that Mr. Livermore's Essay is not worth publishing, nor is any person who has not read it authorized to make such a decision. On the contrary, it is said by good judges to be written with ability, and to be highly creditable to its author.

The Society offered $500 for the *best* Essay on the Mexican War, and appointed three gentlemen to award the premium. A number of Essays were presented. The judges selected two as the most deserving of the prize, but declared in writing that they were not prepared to award it to either of these *in their present state*. They therefore referred each of the two Essays to their respective authors for certain specified additions and omissions. Judge Jay's MSS. was accompanied with a written notice signed by the judges, suggesting certain additions, and requiring him to expunge the whole chapter on JOHN QUINCY ADAMS, as well as various passages reflecting on General Taylor, Governor Briggs, and in short, all "general censures on the Whig party." He was also reminded that by the conditions on which the premium was offered, the Essays were to be written "without reference to political parties." The author was unknown to the judges, and the MSS. was returned to the gentleman through whose hands it had been received. To that gentleman Judge Jay wrote as follows, viz:

"Rarely would a prize be awarded should the judges require the successful Essay to be *all* they think it ought to be. Those who are appointed to select the *best* Essay, cannot be responsible for the facts and arguments it may happen to contain; nor could the Society be answerable for the sentiments of a paper over which they had no control. A tract may be deemed useful, without being perfect. The Peace Society of London, republished my "PEACE AND WAR," declaring at the same time that they did not adopt all my opinions.

"I am required to omit my animadversions on the Whig party, and the whole chapter on Mr. Adams. I see no valid reason why I may not illustrate the nature of true patriotism by so eminent an example; nor can I understand how I am to expose the moral evils of the Mexican War, without exhibiting its corrupting influence on national parties.

"I took for granted that the expression '*without reference to political parties*,' in the conditions proposed by the Society to the writers, was intended to exclude all discussion of the peculiar political tenets of the two parties; and had no idea that I was to write a condemnatory review of the War, without reference to the motives and conduct of its authors and supporters. This would be like exposing the peculiar atrocity of a murder, but carefully avoiding all reference to the murderer for fear of hurting his feelings. It does not comport with my ideas of propriety, in a *historical* review of the causes and consequences of the Mexican War, to suppress my animadversions on the Whig party, for supporting a war they professed to regard as a CRIME; nor even to refrain from paying a deserved and I trust not useless tribute to the memory of Mr. Adams, for conduct in bold and glorious contrast to that of most of his political associates.

"The addifions to the Essay desired by the judges might have been made—the suppressions they require cannot."

On this the premium was awarded to the Essay written by Mr. Livermore. The judges having required certain additions to be made to this last Essay, the Society deferred its publication till the author could comply with the requisition; a compliance necessarily postponed by Mr. Livermore's temporary absence from the country. In the meantime Judge Jay sent his Review to the press; and the Peace Society, as well as several Anti-Slavery Societies, have kept copies for sale at their depositories. A. B.

Dec. 1849.

A Picture of Slavery.

OUR reverend and eccentric correspondent H. B. B. sends us another letter which we cheerfully publish, for in the striking picture which he unwittingly gives of the blessed institution in whose defence he is willing to shed a martyr's blood. Mr. Bibb, to whom he refers, we have never heard lecture, and we do not therefore know that he is not all our correspondent describes him to be, but if he gave a faithful picture of the system under which he was born and educated, and which as H. B. B. shows, debases, and imbrutes all who come under its influence—for even the young women, it seems, with rare exceptions, never think of refusing an alliance with the idle, miserable and debauched creatures—we do not see how he could avoid making some allusions not calculated to arouse pleasant associations, even as B. himself does when he gets earnestly to talking about the matter. However, Mr. Bibb is not an agent of our Society, or any other that we know of, and is responsible to no one but himself for what he may say or do.—We are glad that his lecture has suggested to H. B. B. to confirm, in his way, everything, however severe, that Bibb, or any one else has ever said upon the subject of Slavery.

HAVERHILL, Mass., Dec. 6, 1849.

MR. EDITOR:—While on a visit to Albany I saw at the Reading Rooms, one of my letters in your paper, and wrote you two others, of which I know nothing. In case they were approved and published, please send me a copy; direct to Newburyport, Massachusetts.

I fell in with a runaway lecturer in this town, last week, who calls himself Henry Bibb, and says he is from Louisville, Kentucky: the statements made by him, the exhibition of hand-cuffs, fetters, chains, and whips—the singing of nigger baby songs,—the telling of obscene and disgusting stories,—the sending of slaveholders, *en masse*, to the devil! may answer the ends of some people; but to my mind, such a course is well calculated to defeat the good,—if any good can be intended—by those who send such fellows about the country. I had occasion several times to interrupt and contradict him, because he made statements which I knew to be utterly false; and have made a report thereof to the Louisville Journal, which I hope you will copy; for nothing can be gained by deception and *lying*.

I now wish to avail myself of the use of your columns to speak a few words to the *Slaveholders* themselves, as some of them will be very likely to see your paper, and they will read these remarks.

It is then, to begin the matter, a wonder and an astonishment to me to perceive the blindness of Southern men to the condition of their sons and daughters. What is to become of them? Their condition is truly deplorable. Go where you will, *labor* is regarded as a disgrace by the young people; and the thoughts of earning an honorable and reputable living by following a trade, is regarded at the South, generally, as degrading, and hence few or none of the boys and girls are learned in any useful labor. This will destroy them!

I was travelling in the interior of Alabama, a few years ago, distributing Tracts on Temperance, and the Evidence of Christianity—and lecturing on these subjects as well as I could, and I well remember asking the question, as I happened to fall in at the *mechanic's* shops, how it was to be explained. I found too few white boys at these shops—such as harness makers, wheelrights, painters, blacksmiths, and such other *tradesmen* as towns and villages usually contain. The answer inevitably was, the parents prefer their boys should be brought up in *idleness*, rather than learn them to work. And this is an awful curse! Therefore I repeat the question, and ask my Southern friends, What is to become of your sons and daughters? The daughters in particular. This is a matter of which I have often wished to speak; and do so now because I can see the certain and inevitable destruction of multitudes of young men and young women, from this cause—*idleness*, and the shame of work! It is their ruin!

The fathers and mothers are not ashamed of labor!—Not they. No shame attaches to the father's grey hairs, for clearing lands, fencing acres, building houses, cabins, barns; raising stock, and buying negroes! No, indeed! And then behold the mothers; see them laboring, toiling, sweating, fretting and grunting, to make money, in various ways, to keep their daughters *idle!* to make their sons drones and worthless loafers! No trade, no capacity for anything, except fishing, hunting, swopping horses, racing horses, training dogs, playing marbles and living in ease and carelessness, to end in open dissipation, bankruptcy and utter ruin, for time and eternity! This is no fancy sketch. Every editor, from Mobile to San Francisco, knows this is true, lamentably true; and I hope this matter of *idleness* and SHAME will receive more attention from Southern editors than has been given to it heretofore; for there is no reason under heaven why people should be afraid of labor or ashamed to work!

I will mention another matter connected with the *idleness*, and consequently the frightful source of much of the dissipation of young men. I know a family of young women, comprising six sisters, whose ages range from sixteen to thirty-four years—all of whom are really pretty, intelligent, and as sociable, and companionable as any young ladies I ever saw; but they have each and all, from the oldest to the youngest, refused all the offers and advances made to them by the young men of their acquaintance! They prefer *single dom* rather than uniting themselves with gamblers, horse racers, dog trainers, and negro *debauchees!* This they say openly: and I have do doubt there are scores and hundreds of just such young women in our own Southern States. I hope in God the numbers will increase two thousand fold. For, it is a fact, that some women seem to care very little what their *beaus* or husbands, say or do! But the wretchedness of dissipated, drunken sons; their cohabiting with slaves; the disgusting, loathsome and damning influence of such beastly habits, as seen and known in some families; is matters of abhorrence and dread to thousands of young women at the South, who resent or refuse the offers made them to marry; and this, too, has driven many an otherwise promising young man to desperation and despair—which he sometimes ends with the bottle or the pistol; but more generally leads to an idle, listless loafer's life—a curse to himself, and a shame and burden to his family! This, too, is a crying evil; and one which can be remedied; and the young women can save their brothers and sweethearts from such gross vices if they will. For young men of the South, as a general thing, are far more respectful, polite and attentive to white females, than they are here at the North. Therefore, if the females take this matter in hand, they can save, not only themselves, but their sons, brothers and fathers; who will honor, protect, respect, venerate and love them. Yours,

H. B. B.

To Correspondents.

E. M. C. of S. The account is corrected according to the statement in M. P's letter.

S. F. Jr. Might have saved his ink and his ise, had he used his eyes. The bill sent him was for the current year, leaving it at his option to pay for the paper or stop it. We are sorry for him that we have differed on any point, but agreeing on many we are sorry he will deprive himself of the fund of good which he confesses the *Standard* has done him.

T. M'C. Has E. decided to accept our proposition? Shall we teturn or destroy the letter here for S.?

H. J. We accede to his proposition, provided he adds another to his own name.

J. R. L. Will please call at 21 Cornhill for a package.

Domestic Correspondence.

From Our Boston Correspondent.

NO LII

THE ARGUMENT—*Absorbing topic of the week.—Disappearance of Dr. Parkman, discovery of remains and arrest of Dr. Webster.—Contradictory rumors.—Progress of the Excitement.—Extensive acquaintance of Dr. Parkman.—Mystery.—Suspicions as to Medical College.—The Search.—The Discovery.—The Arrest.—Consternation and Horror.—Varying Opinions.—Reported identification of body.—Coroner's Inquest.—The case stated against Dr. Webster.—In his favor.—Probabilities and Improbabilities.—State of the Public Mind.—The Correspondent congratulateth on on the propitious state of affa... at Washington.—The Dead Lock.—He aspireth for a continuance.—But feareth it is too good to last.—Mr. Winthrop's chance.—Secession of Southern Whigs.—Effect on Democrats.—The Correspondent giveth out a Hymn for the Whig Funeral. &c., &c.*

BOSTON, Dec. 7, 1849.

SINCE I wrote to you last there has been but one absorbing topic of thought and conversation, here. I need not say that I refer to the disappearance of Dr. Parkman, just a fortnight ago to day, the discovery of human remains, supposed to be his, under the Chemical Department of the Medical College, and the arrest of Dr. John W. Webster, Erving Professor of Chemistry in Harvard University, on suspicion of being the murderer. I think the Annals of Horrors cannot furnish a parallel to this case, in this country, and scarcely one in any part of the world, taking into consideration the social condition of the two parties principally concerned, and the horrid circumstances attending it. As in all cases of the kind rumors have come thick and fast, coming no man knew whence and going no man knew whither, the last duly giving the lie to the one it followed. It is a fact that almost every story that was first told in relation to this matter, aside from the disappearance of Dr. Parkman, the discovery of the human remains on Dr. Webster's professional premises and the arrest of that gentleman, has been fully contradicted and disproved. The whole affair is a new proof of the exceeding uncertainty of all human testimony. How the facts will come out from the sieve of a legal investigation can be best told after the trial is over; but as far as they have evolved thus far they ravel up a strage mystery, equally inexplicable upon every hypothesis.

The report begun to get wind on the afternoon and evening of Saturday, the 24th ultimo, that Dr. George Parkman was missing. As he was well known to be a gentleman of eccentric movements, the circumstance did not excite much apprehension in the general mind, however much it naturally occasioned his immediate family, it being generally believed that he would soon turn up. The possibility of suicide entered into the discussions this fact occasioned, but there appeared to have been nothing in his deportment previous to his disappearance to justify such suspicions. When two or three days, however, had passed away without any tidings of him, notwithstanding rewards had been offered for any news of him, a different feeling began to prevail. There was, perhaps, not a man in the city of Boston who was so universally known by sight, at least, as Dr. Parkman. To the wealthier classes, he was, of course, well known in the due course of Society, and to the Middling Interest and laboring classes he was almost equally familiar from the contact into which his management of his large property, and its nature, brought him with them. To this universal acquaintanceship a marked countenance and peculiarity of gait and address contributed, as few would see him without inquiring who he was, and remembering him when they had been told. From his rapidity of motion, and the extensive and scattered nature of his real estate, after which he was in the habit of looking for himself, everybody was sure to meet him every day and in every part of the City. This circumstance and the one that no tidings could be heard of him on any of the lines of Railway, by which messengers were despatched in every direction, soon gave rise to the gravest apprehensions.

For several days not the slightest key could be found to the mystery, and it seemed, at one time, as if it would remain forever a sealed one, like the fate of Chancellor Lansing, of your State, who disappeared some fifteen years since in your streets and has never been heard of since. Suspicion, however, had existed in the neighbourhood of the Medical College that he had met with foul play there, as he had been seen to go in before dinner on Friday, and had never been seen to come out. The idea of the neighbours I apprehend to have been that he had been entrapped and murdered by the Doctors for purposes of dissection! The ludicrous absurdity of such a suspicion, made more absurd by the fact that Dr. Parkman was a benefactor to the College and had actually given the ground upon which it stands, prevented much intelligent attention being given to it. The College however, was searched, I believe more than once, and the idea abandoned that it had been the scene of the tragedy. Subsequently, through the agency of the Janitor, the particulars of which are so contradictory in different statements that I do not pretend to give them, a portion of the trunk of a human body was found in a vault under Dr. Webster's Laboratory, portions of bones in the furnace belonging to the same, and corresponding portions of a body packed in a box upon the premises. Upon these grounds of suspicion Dr. Webster was arrested on Friday night and committed to Boston Gaol, where he now lies.

The consternation which filled our streets, when these frightful statements were made public on Saturday morning, was perhaps never equalled in degree, and certainly never in kind. Every man's countenance was changed and horror looked out of all eyes. It seemed more than the mind could take in and comprehend. Apprehensions of popular violence towards the College or the Gaol were entertained, chiefly suggested and promoted by some of the Penny Abominations; the breath of whose nostrils is the morbid excitement of the general mind, but there seems to have been no sufficient ground for them. Since then there has been the usual ebb and flow of popular feeling as new facts were imagined or established, sometimes swaying in favour of the prisoner and sometimes surging against him. The most material fact, if it be sufficiently established, which has evolved since the arrest, is the identification of the remains as those of Dr. Parkman, by the Dentist who had lately made a mould of his jaw and inserted a set of false teeth, to which it is said he swears, and by members of his family. The Coroner's Jury is now in session, and, very properly, with closed doors, so that nothing new can be known until their Inquest is finished. But this will, very likely, be rendered before your paper goes to press. The remains, being identified to the satisfaction of Dr. Parkman's family, were interred yesterday under Trinity Church, or, as another authority says, King's Chapel. The matter is still in all mouths and there is no end of rumours and opinions, with which I do not choose to trouble you.

The case against Dr. Webster, as appears thus far, is this. 1. Portions of a human body, of which some had been partially destroyed, are found upon his premises. 2. The last time that Dr. Parkman was certainly seen, was, entering the Medical College, for the purpose of receiving money due from Dr. Webster. 3. Dr. Webster had been at unusual times at the College with locked doors, and kept the doors locked when away, which was unusual. 4. He showed strong agitation when informed of his arrest. The last circumstance may well be dismissed from consideration, as agitation is what an innocent man might perfectly well evince if suddenly accused of so horrid a crime. Setting this aside, the case against him might be thus met by his friends. The fact of being at the College at unusual hours is denied, and, it is said, can be disproved. As to working with locked doors it is a thing common enough with persons engaged in scientific experiments, or any pursuits where freedom from interruption is desirable, and not unexampled, if not common with him. The fact of a dead body being found upon his premises and that body Dr. Parkman's, if it be indeed identified beyond a reasonable doubt, is the great fact of suspicion. But it must be remembered that, though his Chemical Rooms were Dr. W 's premises, they were not so in the sense in which a man's dwelling-house is his premises,—where either he, or his family, or his servants are always present, and may be inferred to be cognizant of the crime that placed a dead body there. He was habitually absent more hours in the twenty-four than he was there, and it could not be difficult to place such a ghastly witness there without his knowledge. That he had the key of his Rooms with him is no proof that no one else entered them, as the Janitor of course had a key, and other keys might answer, and besides there were four other ways by which entrance could be had, one of them a window which might be approached at high tide in a boat.

Again, the deportment of Dr. Webster, upon the fatal Friday, and afterwards until his arrest, was inconsistent with the hypothesis of guilt. It is hard for one to believe, who knew Dr. Webster, that he could have gone home on Friday, with the blood of such a crime on his soul, and played whist all the evening as if nothing had happened, and gone into society precisely as usual the next week. Then there is the absence of any sufficient inducement to commit the deed. For no one believes that he entrapped and murdered Dr. Parkman for the sake of the $480 which he says he paid him on that day. And, supposing a quarrel, and that he killed Dr. Parkman in a sudden access of passion, is it credible that he would have attempted to dispose of his body in the butcherly and bungling manner in which the remains were treated, when he had chemical agents at hand, and the skill to apply them, which would have annihilated all trace of it, in the course of a few hours? And if these remains are proved beyond all cavil to be those of Dr. Parkman, and he was seen to go into the Medical College, and not seen to come out, it does not follow that he *did not* come out, without being seen, and that his body might not have been carried thither by night for the purpose of destruction. And so on and so forth. One chain of circumstances and hypotheses can be met by another, and I believe it is the general wish that one favourable to Dr. Webster may break the links of theother. There is a remarkable absence of the thirst of blood for blood, or Justice as it is called, which usually prevails in such cases, and a general hope including those most interested, that these horrid suspicions may fall harmless to the ground.

Having thus, as becomes a faithful Correspondent, given you an account, though nothing new, of what has occupied us here since I last wrote, I have left myself but a brief space to congratulate you on the gratifying state of affairs at Washington. Our legislators seem to be in what Puff in the critic, calls "a dead lock." If it would but last! What a blessed circumstance it would be if they would content themselves with continuing to vote for Speaker from now till the first of August! What a world of breath and of mischief would be saved! I am sure the country would willingly pay them their Eight Dollars *per diem*, and think it dog-cheap. But I am afraid, as Goldsmith's contented sailor says of Newgate, "this kind of life is too good to last," and that before this letter appears in print, somebody or other will be *jobbed* into the Speaker's Chair. Mr. Winthrop's chance of being put in by Democratic votes seems to be dished by the secession of the Toombs party. For the Democrats will hardly like to be outdone in loyalty to Slavery by Whigs. I would commend to Mr. Winthrop and the Northern Whigs generally, for their special edification and growth and grace, the hymn beginning with these words,

> "Hark from the *Toombs* a doleful sound,
> My ears attend the cry!"

It will make a fitting elegy or dirge to be sung at the obsequies of "the late Whig Party," killed last year and to be buried this, but without the hope of a joyful resurrection.—D. Y.

COPENHAGEN, 1st of 12th Month, 1849.

FRIEND GAY:—I will give thee a sketch of an Anti-Slavery discussion that took place in Copenhagen the 14th of 8th month, 1846, between an excluded Baptist deacon and a popular Baptist preacher from the Buckeye State. The discussion was on church fellowship with slaveholders. The Deacon spoke first, and ably sustained his position, of no union with Slavery! no fellowship with Ministers and Churches, that hold communion and fellowship with slaveholding churches!—and no union with those Ministers or Churches, or members of churches that vote for pro-slavery men, or measures;—as the South would not hold the slaves if the Northern voters did not support it? The Deacon supported and defended these points in a most substantial manner.

The Preacher from Ohio tried to persuade the Deacon to give fellowship to all Christians, although they did vote for pro-slavery men.

The Deacon replied, there is no differerce between a slaveholder and a man that furnished him with power, and means to hold him.

The Preacher rejoined, "the Deacon is in rather an awkward position. I will state a case. Suppose in filling a barn in a hurry, the people get in twenty tons of hay, and on the hay, they put eight tons of wheat, and on top of the wheat five tons of oats, and then it is discovered that a boy is under the hay-mow at the bottom! and all hands hear the cries of the boy in a state of suffering! Now there is a dispute among them how the boy is to be liberated?

Some are for removing the hay off first, whilst others think it is best to remove the wheat first, and others think that it is best to begin at the top of the mow, and remove the oats first. So they are not agreed how to relieve the boy, and the Deacon has undertaken to get off the hay-mow that is held down by the wheat and oats; and it is my opinion that he will fail in the attempt." (After the discussion the Deacon had an interview with the Elder, and the Elder explained the parable as follows.) The boy is the slave. The mow of hay is the Church! The mow of wheat is the Democratic party, and the oats the Whig party.

I will just say by way of remark, that this pro-slavery clergyman in his parable has set the Church behind the two great political parties in reform; and that the Church will follow in any reform after the politicians have gone before. Although this is a true state and condition of the Church at the present time, it is not what it should be. The professed Gospel Church ought to be ahead in all the reformations. They ought to bear a faithful testimony against all wickedness in high places. But instead of being in her true position, the professed Church is far behind the reformer, and far behind the Whigs and Democrats in reforming the national evils. There is a brotherhood of thieves to be dissolved in the Church! But the Church will not do it! until the two great political parties go ahead in the business.

We expect another war of words in Congress this winter, in relation to the New Territories. It will only be a small shower. But the storm is gathering! and after the President takes his position, it will be visible to many that cannot see any appearance of a storm now.

The present state of affairs in our country show that the abolition movement was never in a better state of prosperity. And if we desire to move faster? let us remember that it will not do to over-drive our team.

Although our team is numerous and strong, and is constantly increasing in numbers and influence, yet we should remember that a moderate course is the safest. For we are like a party exploring a new sea. We can enlighten the masses, but there is the influence of the demagogues over them that throws back the light on us again.

At the last election I did a sum for a gentleman in figures, as follows: The question was, What is the amount of Anti-Slavery sentiment in the Whig and Democratic parties? I replied, When the Whigs wish to elect a slaveholding President, they all vote for a slaveholder; and we can set down only noughts or cyphers, to represent the amount of Anti-Slavery principle.—Just so with the Democrats; they all vote for a slaveholder whenever one is appointed. So the amount of Anti-Slavery principle in electing a slaveholding President is only so many cyphers! and all the answer that we can get is, noughts, to represent the two great parties that rule the destinies of this great republic. It may be that a Greeley, or some other man, can solve the problem without a cypher? When a man obtains Anti-Slavery principle enough to prevent him from voting for a slaveholder for any office in the Union, then they call him ultra! But we think him somewhat enlightened.

As the old Quaker threw off his coat, saying "lay there Quaker till I lick this man," so the Anti-Slavery Whigs and Democrats throw off their Anti-Slavery conscience till they can vote in a slaveholding President.

As to the proposed Convention at Syracuse, I say go it. Let the truth and right, be known. Let the friends of the slave often meet and sharpen each others countenances, and stir up those that may be supposed to nap it a little. Yours,

DAVID WAITE.

Communications.

SLAVE LABOR PRODUCTS.

NO. V.

We have before us our friend Adin Ballou's reply to Alpha No. 2. Fully agreeing with our respondent in the opinion, that "this discussion is one which requires clear, definite and discriminating statements respecting facts, principles, positions, opinions, and measures, otherwise the whole subject will remain involved in mystification, confusion and obscurity," we decidedly object to his substituting for our positions and opinions, when they are clearly expressed, his own condensation or paraphrase of them; and then combatting them in the new phases in which he has placed them. The propriety of this objection we think the reader will perceive should he do us the favor to re-scan, which we ask him to do, our numbers preceding this. When he does us this kindness, we think he will agree with us that the moral principles which we applied to the case before us in our second number, and have elsewhere illustrated, have neither in themselves, nor in their application, been assailed with any degree of force, or at all overturned by the ingenious positions and arguments of our respondent. There they stand in connection with the duty of abstinence, firm as the ark on Arrarat when the deluge was assuaged from agitating it.

We are not sensible of any relaxation in the "vigor" of our "accusation against the members of the American Anti-Slavery Society" in respect to the non-observance of "their profession relative to the labor of freemen and slaves." Our first and third numbers coincide in representing it as our conviction, that the members of that society stand committed by the declaration of the society to the avoidance of the use of the products of slave labor, and the encouragement of its opposite; with this only difference, that the limitation of a want of ability, though ever implied in relation to all human duties, was not inserted in the first. Constantly has the society come short of its duty in not taking measures for encouraging the labor of freemen, and now that the products of free labor are brought to the doors of its members, at possibly a small advance of price, it fails of its duty in not giving, socially and individually, a preference to those products; and herein it lacks much of the martyr-spirit which it so lavishly promised in advance.

Independent of the inherent evidence which a harmonious construction of the instrument affords, that our view of the obligation intended to be established by the declaration is the correct one, we are to infer that the sentiments of the distinguished writer of the declaration expressed in 1831, led necessarily to the proposing of this rule of action in 1833.

"The abettors of crime," said William Lloyd Garrison, "are as guilty as the perpetrators. The assertions which have been made are true—that consumers of the productions of slave labor contribute to a fund for supporting Slavery with all its abominations; that they are the alpha and omega of the business; that the slave-dealer, the slaveholder, and the slave-drivers are virtually the agents of the consumer; for, by holding out the temptation, he is the original cause, the first mover in the horrid process; that we are called upon to refuse those articles of luxury which are obtained at such an awful sacrifice and absolute waste of the blood of our fellow men—and that a merchant who loads his vessel with the proceeds of Slavery, does nearly as much at helping forward the slave trade as he who loads his vessel in Africa with slaves: they are both twisting the same rope at different ends. A few interrogations will suffice to illustrate this business. If a merchant patronize a pirate who has plundered vessels on the high seas, and pay him liberally for so doing, is he not a pirate himself in principle? Is it not true that the receiver is as bad as the thief? Is not the man who bribes his companion to stab a third person to the heart, the greater criminal of the two, though he shed no blood? There can be no difficulty here; everybody will answer in the affirmative. These are self evident truths. Now for the application. Why are the slaves held in bondage? Certainly not to fulfil any prophecy; not on the ground of benevolence; not because their liberty would be dangerous; no such thing; *but because they are profitable to their owners.* Who are the principal consumers of the products of slave-labor? The free States. They furnish a good market for the South. What is this but putting an immense bribe into the hands of the slaveholder to kidnap, steal and oppress? Were it not for our patronage they would be compelled to liberate their slaves. The prophecy of Mr. Randolph will then be fulfilled; the slaves will not run away from their masters, but the masters from their slaves. We are then the warmest and most efficient supporters of slavery, and feel no compunctious visitings of conscience in purchasing those things which are stolen, and which have been moistened with the tears and the blood of the slave! If 'the receiver is as bad as the thief,' surely he is more criminal who gives *a yearly salary to the robber.* Is there any flaw in the argument? Are not the cases parallel?"

Our friend Ballou finding that the productions of free labor, such at least as they are usually understood to be, and such as they were obviously considered to be by the declarants, are largely attainable by all persons disposed to "encourage the labor of freemen rather than that of slaves," interposes such new views, near the conclusion of his letter, as being received, would make it nearly as difficult to discriminate between free and slave produce as it would be to show the truth of his views. Thus, we instance—"If a set of men in the south should profess to raise and furnish free produce, who, while they owned no nominal slaves themselves, nevertheless, belonged to a religious sect which allowed its members to hold slaves, or accepted office or voted for others to hold office, under the present government of a *slave state*, or of the United States, I should consider their Free Produce a *sham!*" When our friend shall convince us of his new revelations in this matter, we promise him we shall "altogether retract" our charge against the American Anti-Slavery Society, as it would be highly absurd in us to hold it, or its members, to a preference of what it would be nearly or entirely out of their power to obtain, though we might still see the propriety of its repealing a then unnecessary clause.

It may be objected that the quotation we have made does not stand in formal connection with Brother Ballou's defense of the Society; still, if true, it belongs to the defense, and is properly noticed now.

We here close our remarks in respect to the American Anti-Slavery Society, and shall direct our future attention to the illustration of the duty which rests on all who perceive the sinfulness of Slavery to withhold from the system that support which the use of its products involves. This purpose our friend misapprehends to be simply, "an accusatory plea," which he thus reduces *to its essence*, and puts into *a nutshell*, "☞ *you are worse than the slaveholder; for with less temptation and more light, you receive his st

swers, such as they were, have been kindly accepted, and that several of them were not needed. We hope to improve, in respect to answering, ere the friend who occupies the questionable side of the debate shall cease to interrogate us.

We have already expressed a decided objection to our position being stated in other language than our own, when our own statement has been sufficiently explicit. We have now to notice that our respondent, in supplying our words by his, has offered, in his two numbers, *two sets of charges*, with scarcely a resemblance, as the exponent of our one set of views. We think the course pursued is calculated to introduce confusion, rather than perspicuity into our debate.

Under "CHARGE 1" of his new series, couched in this language; "*you are receivers of stolen goods*," he says, "I pronounce it sheer fiction, founded on the fallacious assumption that a man can be both a *slave* and a *proprietor* at the same moment, whereas, if a man is held as a slave, he is thereby divested of all proprietory rights." Well may we ask—what of the night, watchman? when a leader in our Anti-Slavery ranks shall put forth such a sentiment! Did the God-given rights of the man cease to be his God-given rights when the slaveholder stole the man's body, and made it a slave—a tool? If it were so, which it were impiety to believe, would it be any alleviation of the offence of using the results—the object of so horrible an effect, that such was the effect? "The idea," says our friend, "that the slaveholder steals the slave's goods after having deprived him of self-ownership, is preposterous." Does this apply also to the wife and children—to the very life and being of the slave? "At the bar of Divine moral law," is there to be no answer made for wrongs committed after the offence of the man-theft? Or, did God's moral protection, and the ægis of the human law, alike desert the victim, the moment that the powers of the slave were seized to the use of the usurper? Brother! lay not this flattering unction to the soul of the slaveholder, either by thy precept or example: lay it not to thy own soul when the question is put to it by a vigilant conscience, "Where is thy brother, Abel?"

We repeat, then, "That the right of man to the products of his labor is co-eval with the creation of his species. Planting himself upon this paramount right," AS UPON A ROCK, "the slave may well say to the usurper of his powers of labor. With these powers a good God has given me a part of this fair earth, on which to exert them, and you have chosen to fix that part here. This sugar, this cotton, this corn is MINE!" Call you this pretty rhetoric but unsound logic? It is more logical than eloquent. Bring to your aid the laws and jurisprudence, the force and arms of a mighty nation, you may crush the slave who asserts the right, but you cannot destroy the IMPERISHABLE TRUTH he represents!"

That our friend should have felt himself compelled to resort to so extraordinary an argument as that we have been examining, is, to our apprehension, a strong evidence of the weakness of his cause.

"CHARGE 2" of the new series, is thus expressed: "*You supply the slaveholder with money, which is his sovereign motive for continuing a man-thief.*" We should have liked the charge better had the expression been—*In buying the products of the slave's robbery, you supply* THE *money which is the motive of the robbery.* You may supply the slaveholder without giving him a motive for slaveholding; and you may supply him with money which will give him the motive. For want of this distinction, our friend fancies a defect of consistency in our answers, whilst, with it, they are entirely coherent. Our giving to a pirate, money simply, without its being in consideration for his piratical goods, does not make him to be a pirate in continuance, while our giving to him money for his piratical goods, does make him to be one. Possibly inflowing wealth from honest sources would make him less a pirate, whilst that proceeding from his evil vocation would naturally confirm him in it.

The above distinction is so obvious that we feel great surprise at the apparent absence of any perception of it by our very intelligent friend. A mere reference to it, we consider to be a sufficient present reply to our friend's remarks, down to the sentence—"In *answer* 1, he," Alpha, "tacitly admits that the slaveholder rightfully owns the houses, lands, stock and personal powers which he invests in the business of production, yet insists that all the proceeds rightfully belong to the slave." Such an admission we have not made. We deem that at least three-fourths of the suggested rightful ownership of the slaveholder stands upon a very equivocal foundation; but it is not necessary to debate it, to sustain the paramount right of the slave to the product of his labor. If a man strew our field with corn without our consent, he has no claim to the issuing crop.

We think our brother, is too apt to overlook the importance of the definite article, else he would scarcely have thought it necessary to have asked of us some legal authority for the following statement, in which we now italicise *the article*; "Neither in common law nor in common sense could a man be sustained in claiming *the* money for which a thing stolen was sold. His rights are in the thing stolen." We suppose it impossible to show that an action was ever brought at common law on a claim for the money for which a thing feloniously taken was sold, *except by the person who paid the money.* If there be such a case, its shewing, we believe, will devolve on our respondent. He probably confounds with this case the doctrine of damages, which is wholly a different matter.

Our friend is startled at the idea, that a thing stolen, ever remains to be stolen till it gets back to the rightful owner. We, however, see no law in the doctrine; and we believe it necessary to the well-being of mankind, that it should be held up in its boldest relief.—Saying this, we may concede, very cautiously, that at some point of time, the stolen goods may yet come into rightful use, but not, certainly, till that time has arrived when their being used will not create other thefts. Within the limits of such a concession, William Lloyd Garrison may not use his handkerchief of slave-grown cotton, nor Adin Ballou his clothing of the same material; or doing so, they will be found twisting with the robber and oppressor, the same rope though at different, ends.

In arguing that the goods of Slavery are not in the same category with prize goods, Br. Ballou is combatting principles of natural law, and placing them in obeyance to human conventions, to which the slave is not a party. The slave has, by the natural law, as just a right to the goods he produces, as the merchant has, by the social law, to the goods which were his, and have become prize of war to the marauder. Beside which, the buying of those goods alike promotes the respective systems of violence and wrong.

We would improve our 7th answer, if it would be more satisfactory to our friend, by adding to it, that we should not buy the known fruits of robbery under whatever form they should come to us, nor promote, by our dealings, any injustice or crime. Abolitionists have repeatedly proven that Russian serfdom is wholly a different affair from American Slavery; and we fully believe that few if any articles of manufacture in any country, give the laborer his compensation more truly, than does the linen of Ireland. If, however, it shall be made to appear that, by using the products of either country, we wrong the peasantry of them, or make their condition worse, following the apostle's precept we shall no more use them "while the world standeth." If labor by the Hill Coolies is to be continued in the British Islands, with the deception now practised on that ignorant people to get them there, we shall take care not to use British West India sugar; though the ten-fold horrors of the American slave system furnish far greater motive for the avoidance of its products. But this said, we will not hunt with a microscope for the lesser blemishes in the moral condition of the world, to justify us in the unblushing support of the mighty wrongs contained in the "sum of all villainies."

We suppose our friend usually buys his goods at temperance stores, stops at temperance houses, and favors particular persons whose sentiments and pursuits he approves, with his custom, to the exclusion of dealing with any "grog-seller," "debauchee," "knavish-jockey," or "mere mercenary money-catcher,"—striving in all this, as we doubt not, to throw the weight of his influence into the scale of virtue; without fearing the reproach that he is reviving the old example of the Jews and Samaritans, starving those he don't deal with, or even following, inversely, the example of that merchant down at Memphis. We observe, too, that in certain contingencies, much too complicated, we think, yet indicating progress, he would be willing to give a large per centage additional to the price of slave goods, for goods the product of free labor. We shall not, therefore, stop to canvass the errors in his commentary on our 14th answer, which contradict the practice of his life.

The letter of Isaac E. Morse, an extract from which we presented in our last number, is rather anything else than a "cat rolled in meal." Mainly, it is an appeal to the cupidity of the North. Thus it says:

Who does the carrying trade for the South—the millions of bales of cotton; the hundreds of thousands of hogsheads of tobacco, of sugar, of rice, besides the return price of all this produce in English and American manufactures, besides the profits which you make in the manufactory of the cotton of the South? Why, New England derives more profit from supplying the slave States with the commerce of her soil, than the slave States do themselves. I have no reliable statistics about me, but I do not hesitate to assert that the revenues received in New England, from the product of slave grown articles, is greater than the value of the articles themselves. Let Maine answer with her overwhelming tonnage. Let every town and rill in New England respond.

The extract we presented, indicated, unquestionably, the opinion of the writer, that the opponents of Slavery, to be "sincere and honest," should fully reject the use of every product of Slavery. Still it was uttered in the conviction that the strong interests above suggested would be too powerful for the practice of that virtue. It is, therefore, really to be regarded as the most biting sarcasm. The opinion, South, undoubtedly is, that the North has not the virtue to reject its share in the profits of Slavery. Let us improve, as wise men should, by the reproaches of our enemies, and show, that Abolitionists, at least, have that virtue. Then would our efforts against the giant crime, bear with a weight hitherto untold.—ALPHA.

Foreign Correspondence.

From our London Correspondent.

LONDON, England, November, 1849.

MR. GAY—DEAR SIR:—The quiet mode taken by certain Colonists in Canada of calmly stating on paper the reasons which induce them to prefer separation from England is a gratifying change in the mode of working out their object.

This shows that a knowledge of the things which make for peace is rapidly spreading. It is a gratifying truth, too, that that document is working more effectually than ten times the number of bayonets would have worked to that end, and when the end comes, as come it will, it gives the thing desired without the destruction, misery, suffering and bitterness that war inflicts.

It is one of the justifiable boasts of the new system of Homœopathic medicine, that the convalescent has no loss of strength induced by the medicine and bleeding and blistering to recover from. The quiet and rational proceedings of the Canadians, so far as this document is one of their means, will tend to give them the desired end without weakening the body social, or giving our aristocracy the opportunity of destroying them for treason or by bullets for rebellion.

It is to be hoped your sympathies will be content to wait until the pear ripens. This is a lesson you North Americans need to learn—all things are tending westward and you will be the high road to India and China ere another 30 years passes by us. If you but busy yourselves in making highways for commerce, the aristocracy of Europe are proceeding in the right way to send you men and labor, and capital also, for it will have no adequate investment in England.

God has given you the elements freely, all you need is man to turn it to account. Land without man is valueless and out of the rottenness of Feudalism is proceeding, and will proceed, the union of the Land and Labor in your noble Continent. If you but keep the democratic principles in purity, all other things needful to render your important Union powerful, and, I trust, good, honest and useful, will, it is palpable, be added unto you. It is only a question of time, and Canada will be added unto you without war and international bloodshed.

It is only a question of time, and of but a short time too, because our people understand now that our Colonies are, and always have been, mere Warrens for our Aristocratic Younger sons, Governors and Placemen,—and for their Eldest sons if they succeed to a title without fortunes. If the Colony is large and fruitful we send an Earl or a Lord. If of a less fruitful character, we send a Sir Henry or Sir Charles. To other of less note we send missionary men, who usually belong to the Aristocratic Class, directly or indirectly.

It is but a question of time because the Colonists are cognizant of the fact that they are losers not gainers by being made to carry the burthen, and they see and understand that self-government is the best government; at all events, is better than government by those who, though they send out a Governor by name, retain the supremacy many thousands of miles from the Colony—nay, even at the Antipodes.

Before the discovery of America we had no Colonies, and when we discovered them, as a people we did not know that the only value of nations to each other is in the exchange of the commodities with which nature has blessed each; but that conviction is now very generally present, and the question asked by the thoughtful is, "Of what use is it to us to seek to govern other countries separated from us by national boundaries?"

This is particularly the case with us, who, in proportion as we increase in knowledge, are becoming fortunately for mankind more and more a nation of merchants, or as the great military destroyer phrased it, a "Nation of shopkeepers."

It will be well for the world when every nation shall desire to be so esteemed. The Soldier Destructive, knew well that as commerce is cultivated men are impressed with the value of Peace,—that they will see it to be for their interest if they did not recognize it as a duty to avoid war, and that as they did so "Othello's occupation would be gone.' Bonaparte's greatness was reared upon destruction. Men think highly of that which has raised their own self-importance, and take an almost instinctive aversion to that which stands opposed to it. Hence, Soldiers speak contemptuously of Civilians, and great Destructionists have had an intuition against the Arts of Peace and stood opposed to the friends of Peace. That Agriculture, good Husbandry and Shopkeeping, that is to say Commerce, may be the ambition of the North American, ought to be the prayer of the world, for they will then shortly revolutionize it, and the European nations in particular—that is the European people will learn to bless the name of George Washington.

I am not unmindful when I write this aspiration that he was a slaveholder, but I know how difficult it is for men to emancipate themselves from social errors—from errors in which they have been bred from their infancy. He did one man's work in his day and something more; he left the world better than he found it; and I close this passing advertence to him by raising in contrast with his name and deeds, the name and deeds of Napoleon Bonaparte.

The one as compared with the other may be justly called the great Benefactor—the other the great Destroyer.

Look at the progress of the great question of Abolition with you and remember that to the system, i. e. the constitution, for which he labored, you owe the progress you have made in the short space of twenty years,—and then look at the fickle, because uneducated, people over whom Napoleon reigned and call up Rome before the mind. Consider the state of Jesuitism under which he and the citizen King together, managed to leave that numerous people.

To return to the question of the Colonies and Canada, I trust your "sympathizers" will not interfere with the Canadians in the quiet and peaceful working of their efforts to dissever their connection with Great Britain and to unite themselves to that country of which Nature has made their land a part.

—They are the first to take the peaceful and quiet mode of declaring their wishes in a lawful manner, in a way which I hope and believe will preclude our aristocracy from proceeding to hang and transport as they were able to do, about ten years ago.

—It is certain that that which nature points out as a natural union will supersede the conventional connection which exists between Great Britain and Canada. You have the law of nature in your favor, and the interests of men are always identical with the working of that law.

Only wait—do not introduce a national quarrel and human destruction, when nature is working for you and the pear is sure, as soon as it is ripe, to drop into your hands.

Joseph Barker, whose name you have mentioned with merited approbation in your columns, has returned home, and I imagine that his visit to the United States will spread the inclination to emigrate to America very considerably among the working and useful classes here. He has issued for some time in England a variety of publications; and during his absence in a paper called "The People" his Journal in America has been published diffusing very much valuable information amongst the numerous class, among whom it circulates in Lancashire and Yorkshire. In a recent number he has contrasted the State of Virginia, into which he went for the purpose of looking at land, from the adjoining State, (Ohio,) from which he crossed into Virginia; and has given a graphic account of the flourishing state of the one as compared with the downward progress of the other. The time surely will shortly arrive when the holder of slaves will see the blighting influence which the system has upon themselves, their families, and their State. They are much to be pitied, many of them, because we are all—as human beings—to a very large extent, the creatures of circumstances in which we are placed, and that which would appear to an Englishman monstrous, is to an American natural. And although this should by no means incline us to deal gently with the principle of Slavery, or to be other than plain spoken upon the subject of its iniquities, it should incline us to welcome every perception they may manifest, and strengthen every movement they may originate in favor of a better state of things.

No man is consulted as to when or where he shall be born—what parents or names shall attend him—what language he shall speak or what literature shall interest him—what constitution or temperament he shall receive. Nor can he in any one particular that goes to complete his organization, emancipate himself from these antecedent influences; they attend him through life and govern and influence every connection or relation he forms.

We Abolitionists should bear this in mind. It is the groundwork of charity and the basis of all sound principle. It teaches us to look to causes and to deal with them, and to speak of principles with earnestness and to follow them out. ABRAHAM TUCKER.

General Intelligence.

Vermont on Slavery and Annexation.

The following Resolutions were adopted by the Vermont Legislature, which has recently adjourned.

RESOLUTIONS RELATING TO THE ANNEXATION OF CANADA TO THE UNITED STATES.

Whereas, by the original articles of the confederation adopted by the States of this Union, it was provided that "Canada, acceding to this confederation and joining in the measures of the United States, shall be admitted into and entitled to all the advantages of this Union:"

And Whereas, recent occurrences in the said Province of Canada, indicate a strong and growing desire on the part of the people thereof to avail themselves of the advantages of the foregoing offer, and to apply for admission among the sovereign States of this Union: Therefore,

Resolved, by the Senate and House of Representatives, That believing the admission of Canada into this Union to be a measure intimately connected with the permanent prosperity and peace of both countries, the Government of the State of Vermont is earnestly desirous to see such reunion effected without a violation on the part of the United States, of the amicable relations existing with the British Government, or of the law of nations.

Resolved, That the peaceful Annexation of Canada to the United States with the consent of the British Government and of the people of Canada, and upon just and honorable terms, is an object in the highest degree desirable to the people of the United States. It would open a wide and fertile field to the enterprise and industry of the American people; it would greatly extend the boundaries and increase the power of our country; it would enlist a brave, industrious and intelligent people under the flag of our nation; it would spread wide the liberal principles of Republican Government and promote the preponderance of free institutions in this Union. We therefore trust that our National Government, in the spirit of peace and of courtesy to both the British Government and the people of Canada, will adopt all proper and honorable means to secure the Annexation of Canada to the United States.

RESOLUTIONS RELATING TO THE SUBJECT OF SLAVERY.

Resolved, by the Senate and House of Representatives, That Slavery is a crime against humanity, and a sore evil in the body politic, that was excused by the framers of the Federal Constitution as a crime entailed upon the country by their predecessors, and tolerated solely as a thing of inexorable necessity.

Resolved, That the so-called "compromises of the Constitution" restrained the Federal Government from interference with Slavery only in the States in which it then existed, and from interference with the slave trade only for a limited time, which has long since expired; and that the powers conferred upon Congress by the Constitution to suppress the slave trade, to regulate commerce between the States, to govern the Territories and to admit new States—powers conferred with an express intention "to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity"—may all rightfully be used so as to prevent the extension of Slavery into Territory now free, and to abolish Slavery and the slave trade wherever either exists under the jurisdiction of Congress.

Resolved, That our Senators and Representatives in Congress be requested to resist, by all and every constitutional means, the extension of Slavery in any manner, whether by the annexation to slaveholding Texas of territory now free, or by the admission to the Union of territory already acquired, or which may be hereafter acquired, without an express prohibition of Slavery, either in the Constitution of each new State asking admission, or in the act of Congress providing for such admission.

Resolved, further, That our Senators and Representatives in Congress be requested to support every just and prudent measure for the exclusion of Slavery from the District of Columbia; for the entire suppression of the slave trade on the high seas, and wherever else Congress has jurisdiction; and, generally, to relieve the Federal Government from all responsibility for the existence, maintenance, or tolerance of Slavery, or the traffic in slaves.

Resolved, further, That our Senators in Congress be instructed and our Representatives requested to use their exertions for the speedy organization of a Territorial Government for New Mexico and California, with a provision forever excluding involuntary servitude, except for crime, therefore

Resolved, That the Governor be requested to furnish a copy of the foregoing resolutions to each of our Senators and Representatives in Congress, and to the Governor of each State in the Union. Approved, Nov. 12, '49.

RESOLUTIONS RELATIVE TO SLAVERY IN THE DISTRICT OF COLUMBIA AND ON THE HIGH SEAS, AND ON THE APPLICATION OF THE ORDINANCE OF 1787.

Resolved, by the Senate and House of Representatives, That our Senators in Congress be instructed and our Representatives requested to introduce a resolution at its next session, directing the appropriate Committee in each branch of our National Legislature to report a bill to prohibit the traffic in slaves in the District of Columbia, and on the high seas;—also a bill to repeal all laws that legalize Slavery in the District of Columbia; and that on said resolution they demand the yeas and nays.

Resolved, That our Senators in Congress be instructed, and our Representatives requested, to use their influence by direct vote, whenever an opportunity shall occur, to procure the application of the Ordinance of 1787 to all newly acquired territory belonging to the United States.

Resolved, That His Excellency the Governor be requested to transmit a copy of the foregoing resolutions to each of our Senators and Representatives in Congress.

THE FREE SCHOOL QUESTION.—*Sarah C. Roberts vs. City of Boston*, was arraigned in the Supreme Court, Tuesday. Charles Sumner and Robert Morris, jr., appeared for the plaintiff, and Peleg W. Chandler for the city.

The question is upon the admission of colored children into the public schools generally. The plaintiff, Miss Roberts, is a colored girl, and applied to the Primary School Committee for admision, as in the case everywhere, into the school nearest her home. She possessed the necessary qualifications, and there was ample room for her, but she was excluded wholly on the ground of her color, and was excluded wholly on the ground of her color, and was also told that she must go to a school established for colored children.

To this her parents objected, and appealed to the general school committee, who thereupon confirmed the doings of the sub-committee. Plaintiff then entered the school nearest her residence without a ticket, and was ejected therefrom by order of said committee. A suit was brought in the Court of Common Pleas to recover damages for such ejectment and exclusion. The case was tried, and a verdict rendered in favor of the city. Exceptions were taken to the ruling of the presiding judge, and the case is now before this court for argument. After the reading of the report and the agreed statements of facts by Mr. Morris, Mr. Sumner delivered a powerful argument on the following propositions:

1st. That all men, without distinction of race or color, are equal before the courts of Massachusetts.

2d. The laws of Massachusetts, in entire harmony with the constitution, make no distinction of color or race in the establishment of common schools.

3d. The courts of Massachusetts have never recognized any race or color, in the administration of the common school laws, but on the contrary have ever regarded all persons equal in their rights and privileges.

4th The exclusion of colored children from the general public schools of Boston, is a great source of practical inconvenience to them and their parents, to which white persons are not exposed, and is, therefore, a violation of the equality of the laws of this commonwealth.

5th. The discrimination of children in our public schools is in the nature of castes, and in violation of the laws of this commonwealth and of the United States

6th. The School Committee hath no power to expel colored children from any public school, and compel them to attend schools for persons of exclusive color.

7th. The courts will declare the by-laws of this city, making such discrimination to be unconstitutional.

Mr. Chandler, for the city, replied. He argued among others, on the following points:

Has the plaintiff been in fact excluded from public school instruction?

If she has been excluded, has she been lawfully excluded?

The city charter is bread enough, and gave the committee full power to make and maintain the distinction, it beneficial to the children.

AN ARGUMENT IN FAVOR OF THE LAW OF 1833.—A remarkably forcible and practical argument in favor of incorporating the Negro Law of 1833 into the new Constitution, reached this city in bodily shape on Sunday, per the steamer Herman from Charleston, Virginia *Forty-four* negroes—men, women and children—of whom *seventeen men had handcuffs on one hand and were chained together* two-and-two, passed through this city for the interior of the State, under charge of two regular traders.

We opine that few who saw the spectacle would hereafter say aught against the re-adoption of the anti-importation act of '33.—*Maysville* (Ky.) *Eagle.*

American Redemptorists.—We, *Tribune*, learn that Mr. Walworth, son of the Ex-Chancellor of this State, and a few years since a student in the Protestant Episcopal Seminary in this City, and Mr. Isaac Hecker, also of this City, were lately admitted, at St. Trond, Belgium, to the Order of Redemptorists of the Number of the Children of St. Alphonsus These two were the first American Redemptorists, and also the first of that Order whose vernacular tongue is the English. Since then two other young men of this country have been received to the vows and afterward ordained, Messrs. McGrain and Duffy, Fathers Walworth and Hecker have been ordained Priests at Clephem, London, and are engaged, according to the rules of the Order, in the work of missionaries among the spiritually destitute population of London.

Runaway Slaves.—The *Delaware Outlet.*—We learn from the Washington (Del.) Chicken, that four slave men belonging to Mr. Goldsborough, of Kent county, Md., made their escape through that city week before last. Four persons from the vicinity of Cantwell's bridge pursued them for the reward, and on Tuesday evening, the 20th ult. took their station on the Newcastle side of the Wilmington bridge. About 11 o'clock the slaves made their appearance, and a fight ensued, when one of the white men was badly wounded by the negroes, and the slaves made good their escape. On Saturday night following, four more, (a man, two women and a child) made good their escape. The same paper understands that six slaves also made their escape through that city on Tuesday night last.

Exhumation of the Bones of Col. John Dixwell.—A scene of much interest took place just at sunrise yesterday morning, in the rear of the Centre Church in this city, it being none other than the exhumation, for the purpose of a redeposite, under the new monument now erecting, of the very bones of the veritable Col. John Dixwell, who was one of that splendid band of pioneers in the world's great freedom, who set their hearts and seals to the death warrant of King Charles the first, popularly and rightfully named Tyrant and perjured, but by kingly sycophants called Martyr. These bones have lain in this place just one hundred and sixty-one years.—*New Haven Journal.*

Negro Hunters in Canada.—A party of Americans having lately crossed the line and seized and mangled a colored man in Cornwall (Canada) under pretence that he was a fugitive from justice, the negro, on the contrary alleging that he had only whipped a yankee who had abused and struck a companion—the town's people took up the matter, liberated the negro, and would have arrested the white men had they not fled from the place.—*Boston Traveller.*

Foreign.

THE only intelligence of interest by the last steamer is contained in the following, relative to the Hungarian fugitives.

THE advices from Widdin, to the 4th ultimo, inform us that the exiles, Kossuth among the number, have been transported to Shumia. What will be their ultimate fate, still remains a mystery A letter from Orshova, of the 6th ultimo, in the *Wanderer*, says—

The old city of Widdin, that old heap of ruins and neglected walls, has now lost that ephemeral importance which it derived from the residence within its walls of the fugitive Hungarians The Hungarians have left Widdin, neither voluntarily, nor, indeed, against their will, for every step which they take away from the Austrian frontier, and from Russified Wallachia, gives them more of safety and liberty. The transference of the fugitives to Shumia, does not looks like consigning them to the interior of the country, for Sophio and Philipol would have been more fitting for the latter purpose, and it is now expected their stay at Shumia will be short, and that the Turks will soon send them to Varna. When the news of the removal of the fugitives came to Widdin, Mr. Kossuth addressed them one of his famous speeches, which, this time, too, told upon them as usual. He mentioned the glorious resistance of the Porte, the generosity of the Padishah, and the never dying glory of Turkish hospitality. According to him, the removal or the fugitives to Shumia, was but another proof of the desire of the Turks to protect him and his friends. He talked of the energetic attitude of England, and prophesied another war, another series of victories, and last not least, the liberty of the Hungarian nation. He waxed oleently cheered, and the temper of the fugitives was the more favorable for Turkey, from the fact of the Sultan having sent a considerable sum of money to the poorer fugitives. Some complaints of the want of fairness in the distribution of the money were indeed heard, but the complaints were silenced by the kind, and indeed loving persuasion of their officers, and all looked cheerfully forward to the day of their departure. Their exit from Widdin was thoroughly original. We learn from the statements of eye witnesses that it offered the strange mixture of splendor and poverty. The chiefs of the emigration were on horseback, and at their side were the mean-looking carts of those who would not, or could not, go on horseback; men in uniform covered with gold, were interspersed with men in Honved coats, and those too, rather the worse for wear. There were carriages filled with women, and the whole was surrounded by an escort of Turkish horsemen. On the 30th of October, the road from Widdin to Shumia was crowded with curious spectators, a rumor having gone abroad that the first convoy was to leave the city on that day. The curiosity of the public was gratified, for a troop of 400 Poles appeared, with Murat Pasha (General Bem) riding at the head of their column. Murat Pasha is a little man; his face is covered with scars. The Poles were dressed in various costumes; their caps alone were distinguished by their national colors. They were accompanied by Messaros and Count Vay. On the following day Count Monti led his countrymen away from Widdin; they looked more soiled and worn, but by far merrier than the Poles. The 165 men who composed the third body, were a motley crowd of all nations; they had all embraced the Mahomedan faith. At their head rode Ferrat Pasha (General Stein), with his adjutant Orosdy, and Kiamil Pasha (General Kmetty with his staff. The last body, 320 strong, left Widdin on the 3d of November, led by Kossuth. He wore a large hat with a white feather. He was surrounded by Messrs. Egressy, Balogn and others and followed by the Count and Countess Kassimir Batthyani, Colonel Asbett, and Councillor Francis Hazman. The people of Widdin were sorry to see them go away. The lower classes, in particular, looked upon the magnates and generals with that feeling of respect and awe which a great misfortune always commands from men of strong religious feelings."

Another account says:

The refugees have been transported to Shumia. The first party, consisting of 400 Poles, and headed by Murat Pasha (Bem), set out on the 30th. Messaros and Count Vay joined these, who were followed on the next day by 162 Italians, commanded by Count Monti. On the 1st, the 3d corps, consisting of 165 renegades, all in fact who have embraced the Mussulman religion, with the exception of Bem and Balogn, set out under the command of Stein, now Ferad Pasha. Kmetiz, whose Turkish name is Kiamil Pasha, brought up the rear. On the 3d the Magyars, amounting to 320 men, with some foreigners, followed. In this troop rode Kossuth. At his side rode Count Casimir Batthyani, both the Perczels, and the Pole Przjemsky. The Countess Batthyani travelled in a separate carriage. About forty other ladies accompanied the column, in various vehicles, and some even on foot. Hazman sat in a cart.

The Times correspondent, writing from Temesvar, speaks of the refugees in the style which will be gracious to the lovers of despotic rule: "I need not follow the Magyars force to Widdin, for although the Banat is so much nearer that place than any other part of the Austrian empire, all our information on that subject is derived through Pesth and Vienna. Last Sunday, the 4th, and the day before yesterday, arrived the miserable remnants of this force here, and were quarted in the Fabrik and Josephstadt. I went out to see them, and a more deplorable spectacle could scarcely be presented. Pale, thin, and diseased, with rags on their backs, and their toes sticking out of their shoes, they were the very ideal of misery—one with a patched soldier's great coat, another with the remains of an officers braided surtuot, minus the elbows and collar, their appearance excited compassion, for most of these poor creatures were incapable of forming any political opinion, and were swept hither or thither on the crests of billows over which they had no control. As their march was performed on foot from Orsova, your intelligence from Widdin must be much fresher than any they brought here. Conversing with the officers, they told me that the offers to induce them to embrace Islamism were very pressing. Bem wished them to form a military colony on the Lower Danube, which he offered to organize. Candia was also proposed to those who did not like the Danube, with two chiffliks to each officer; but of the force of 3,450 Hungarians, 900 Poles, and 300 Italians, only 240 embraced Islamism, mostly Russian Poles, who preferred anything to Siberia. One poor devil, to whom the knout was more formidable than the terrors of Munker and Nekur, was one day unconsciously eating a piece of Bologna sausage, when a Turk, by a sharp box on the ear, which knocked his cap off his head, reminded him of his new faith. Kossuth, it appears, had shaved off his large beard, so as to be scarcely recognizable. He was always in good spirits, and killed time with cards, which, after so active a life, hung heavy in a place like Widdin.

The war is ended, but it will be long before the Banat recovers itself, in consequence of the *bellum in bello* of race against race, in addition to that of the large armies. I have seen several villages, a mile and a mile and a half in length with every house and farm yard a prey to the flames, and yet here the inhabitants have again begun to dwell. Necessity is the mother of invention, and one cannot help admiring the ingenuity with which the black rafters of outhouses have been used along with branches of trees, remains of agricultural implements, and straw, to construct roofs. As for windows, they are not to be thought of; but how the poor creatures are to hold out the winter cold, I cannot conceive. In spite of the bombardment of Temesvar, the opera is open, and Donizetti's "Bellisario" is to be given this evening, for the benefit of the town hospital. Success attend it.

It is stated that despatches have been received at Constantinople, announcing that the Emperor of Russia will be satisfied with the safe keeping of the Hungarian and Polish refugees by the Porte until they can be removed to some other country. Kossuth and the principal refugees [including the widowed Countess Batthyani] are now at Shumia. The British fleet was reported to have anchored in Besica Bay, in the neighborhood of the Dardanelles, but Admiral Parker is said to be unwilling to remain there, as the anchorage is not safe in the winter season, for which reason he must enter the Dardanelles. These straits, by treaties between Russia and the Porte, are not to be entered by foreign ships of war; yet it was thought that under the circumstances, permission for the entrance of the English vessels would be granted by the Divan. Indeed such permission is said to have been given. The arrival of the French fleet in the same quarter is also reported.

Died.

In this city, on the 4th instant, JOHN HENRY COPWAY, aged 6 years and 3 days, infant son of George Copway, or Kah-ge-ga-gah-bowh, Chief of the Ojibway tribe of Indians.

At his residence on Staten Island, on the 9th instant, SAMUEL M. FOX, Esq. senior partner of the house of Fox and Livingston of this city, aged 50 years.

In Boston, Mass. on the 9th instant, JOHN BROMFIELD, Esq. aged 70.

In Edinburgh, Scotland, JAMES STUART, Esq. of Dunearn, aged 74, well known as an eminent Scotch Whig editor, as author of Travels in America, and as the antagonist of Sir Alexander Boswell, the son of the Biographer of Johnson, in the duel which ended in the death of that gentleman in 1822. Mr. Stuart resided three years in America subsequent to the "Crisis" consequent on the Bubbles of 1825, chiefly in the vicinity of New York.

FORE FATHERS' DAY!
GRAND RALLY OF THE FRIENDS OF FREEDOM!

The Old Colony Anti-Slavery Society have decided to hold a Mass Meeting on Fore Fathers' Day, the 22d and 23d day of December, 1849, at Plymouth, to celebrate in a becoming manner, the anniversary of the landing of the Pilgrim Fathers.

Wm. Lloyd Garrison, Wendell Phillips, Frederick Douglass, Charles Lenox Remond, and other able speakers will be present on the occasion.

Let there be a noble gathering around the 'Rock of Old Plymouth' of free hearts and strong hands, and, if possible, make the day and the occasion worthy of those who loved liberty better than country! The meeting will be held in the Church on the Green, and commence at 10 o'clock, A. M., on Saturday.

BOURNE SPOONER, *President.*
H. H. BRIGHAM, *Secretary.*

THE FAIR.

THE PENNSYLVANIA ANTI-SLAVERY FAIR will be opened in the Saloon of the Assembly Buildings, on Tuesday evening, the 18th instant, and will continue during the following three days. A large variety of useful and fancy articles will be offered for sale, and the Fair will doubtless surpass, in brilliancy and attractiveness, any of our previous ones. We hope for a large attendance from the city and country. The beauty of the Fair will well repay a visit to it.

Are our friends in the country intending to supply us with evergreens? They will be wanted in abundance. A large quantity of flour, and of poultry will be needed.

Circles in the country, who wish to have tables at the Fair, will please announce their wish to the Committee as soon as possible.

THE DECEMBER MEETING.

During the Fair a series of meetings will be held in the small Saloon of the Assembly Buildings. Among the speakers who will give interest to them, we may mention the name of Wm. H. Furness, of this city. We need not say to our friends, whom, from year to year, we meet on these occasions, that the meeting will be one of interest and importance. To the public, we extend a cordial invitation to attend its sessions. The time will be principally occupied with addresses. The proximity of the Fair and the meetings, will be a very convenient arrangement for those who wish to attend both.

COUNTY MEETING AT LAWRENCE.

The Essex County Anti-Slavery Society will hold its next quarterly meeting in Lawrence, on Saturday and Sunday, the 15 and 16th instant—commencing on Saturday, at 2 o'clock, P. M. Wm. LLOYD GARRISON, FREDERICK DOUGLASS and other speakers, will be present, and participate in the discussions.

Not a word is needed to convince the friends of the slave of the importance of this meeting, or of their duty to attend it. 'Be not weary in well doing' ought to be the motto of every friend of reform. Come, then, to this meeting, and give your influence to hasten the day of the slave's redemption.

RUTH BUFFUM, *Rec. Sec'ry.*

LYNN, Dec. 23, 1849.

National Anti-Slavery Bazaar.

(SIXTEENTH)

THE Committee of the National Anti-Slavery Bazaar, deeply feeling their responsibility to the holy cause of Freedom and Humanity with which they are identified, have resolved anew to make their exertions for its promotion correspond with the greatness of its demands and the rapidity of its progress.

It is unnecessary at this late day to enter upon any formal exposition of the principles and measures of the American Anti-Slavery Society to the support of which the funds resulting from this effort are devoted. The language of our last year's Call will express better than any other our present convictions of its necessity and value. "Years of close observation of its righteous principles and uncompromising practical workings assure us that it has the elements of success. It continually sends forth lecturers to enforce the principles of justice and humanity among the people, and in a few years is found thereby to have exercised a controlling influence for good throughout the country. It dictates the course and bends the policy of every political party; and speaking as it does from a height above their selfish personal struggles, its words of everlasting truth are heard, and more and more obeyed. ....It has no local attachments, no sectarian or partizan partialities no hidden aim, no double purpose." With this Society in a word, rests the hope of the American Slave. Its continuance and increased success, the numbers of its agents and the circulation of its periodicals depend greatly on the amount of funds which we through this yearly effort are enabled to place at its disposal

We regard the importance of the American Anti-Slavery Society as paramount to [illegible] of any other Anti-Slavery organization, and of [illegible] its claims for help and sympathy paramount to those of any other. Boston and its environs indeed supply us with a market, but with a trifling exception barely sufficient to remunerate the expense of Anti-Slavery advertisements, not a cent of our receipts are expended in Massachusetts. In sustaining the Cause in her own borders, she asks no aid from beyond them, but relies entirely on her own efforts

These being our circumstances, we appeal to Abolitionists EVERYWHERE, earnestly invoking of each aid and assistance proportionate alike to the dignity and necessity of the work we have undertaken. We are laboring for the establishment of those foundation principles on which the rights of all men must of necessity rest. Therefore to *All* we appeal in confident reliance on that common human heart whose unsophisticated instincts furnish our best hope of success.

The Sixteenth National Anti-Slavery Bazaar will be held in Boston during Christmas week, and all desiring to cooperate with us are requested to communicate with the undersigned.

Anne Warren Weston,
M. W. Chapman,
Eliza L. Follen,
Ann T. G. Phillips,
Susan C. Cabot,
Catherine Sargent,
Henrietta Sargeant,
Thankful Southwick,
Harriet B Hall,
Francis Mary Robbins
Caroline Weston,
Eliza F. Eddy,
Caroline F. Williams,
Lydia Parker,
Sarah N. Southwick
Louisa Loring,
Mary May,
Sarah S. Russell,
Ann R. Bramhall,
Helen E. Garrison,
Maria Lowell,
Abby Francis,
Harriet T. White,
Mary Gray Chapman,
Sarah B. Shaw,
Evelina A. S. Smith,
Hannah Tufts,
Harriet M. Palmer,
Mary Willey
Elizabeth Gay.

Pennsylvania A. S. Fair.

The return of the season for our sale prompts us to send forth the word of remembrance to our fellow-laborers in this department of Anti-Slavery work. The success of past years should cheer and incite us to vigorous effort for the present year.

So fully have the various *Circles*

Poetry.

A CHRISTMAS CAROL.

[From the Noel Bourguignon of De Gui Borozai.]

BY HENRY W. LONGFELLOW.

I HEAR along our street
Pass the minstrel throngs;
Hark! they play so sweet,
On their hautboys, Christmas songs!
Let us by the fire
Ever higher
Sing them till the night expire!

In December, ring,
Every day the chimes;
Loud the glee-men sing
In the streets their merry rhymes.
Let us by the fire
Ever higher
Sing them till the night expire!

Shepherds at the grange,
Where the Babe was born,
Sang, with many a change,
Christmas carols until morn.
Let us by the fire
Ever higher
Sing them till the night expire!
These good people sang
Songs devout and sweet;
While the rafters rang,
There they stood with freezing feet.
Let us by the fire
Ever higher
Sing them till the night expire!

Nuns in frigid cells
At this holy tide,
For want of something else,
Christmas songs at times have tried.
Let us by the fire
Ever higher
Sing them till the night expire!

Washerwomen old,
To the sound they beat,
Sing by the rivers cold,
With uncovered heads and feet
Let us by the fire
Ever higher
Sing them till the night expire.

Who by the fireside stands
Stamps while he doth sing
But he who blows his hands
Not so gay a coral brings.
Let us by the fire
Ever higher
Sing them till the night expire!

From the Cincinnati Commercial.

THE SONG OF THE PESTILENCE.

BY G. W. CUTTER.

There is silence where late
Was the roar of the mart,
As the whisper of fate,
As the hush of the heart,
When the conqueror of life
Lays his chill on the breast,
And the brain from its strife
Sinks forever to rest.

There is not a sound
In the shop, in the mill,
The wheel goes not round,
The hammer lies still.
There's a solemn repose,
There's a fearful accord,
Such as faith only throws
O'er the day of the Lord.

They raise not the steam,
They spread not the sail,
Though high foams the stream,
Though freshens the gale;
The keel and the oar
Are asleep on the wave,
And the desolate shore
Is as mute as the grave.

The steer roams the mead
Without labor or thrall,
And the generous steed
Is at rest in the stall;
The plough doth half-way
'Mid the furrow remain,
And the reapers delay
Ere they gather the grain.

And woman is weeping,
And manhood is bowed,
And mourners are keeping
Their watch by the shroud:
From the land is withdrawn
Every sound, every breath,
Save where slowly moves on
The processions of death.

There are ships on the seas
That will come not to shore,
For I've tainted the breeze
And the billows that bore:
The waves felt the doom
Of my wings as I past,
And a shadow of gloom
O'er the ocean was cast.

Ha! ha! how the thieves
Love to prowl in my train,
How the old miser grieves
As he clutches his gain,
When he feels that his grasp
On his treasure grows cold,
And he sinks with a gasp
O'er his powerless gold.

Ha! heard ye that scream?
'Tis the middle of night,
Yet the street and the stream
Are all ruddy with light;
They fly from their homes,
Whence in terror it came,
For the porch and the dome
Are enveloped in flame.

Ah! vainly that shout
On the breezes may swell,
Or in thunder ring out
The wild tones of the bell;
O'er death's silent pillow
That cry is in vain,
Roll on thou red billow,
There's none to restrain.

In vain from his hearth
Shall the recreant fly;
I've infected the earth,
I have poisoned the sky;
Destruction is showered
O'er my terrible path,
Like the curse that is poured
By the Angel of wrath.

No banners are streaming,
No trumpets are blown,
No sabres are gleaming,
No lances are thrown;
Yet thick as the slain
Where the battle is red,
The hills and the plain
Have I covered with dead.

As the bolt that has motion
Where the lightnings are warm;
As the waves of the ocean,
The wreck of the storm—
The scourge of the world,
I must wander abroad,
Till my pinions are furled
At the bidding of God.

Miscellany.

A FEW WORDS ON JOHNSON'S DICTIONARY.

BY FREDERICK LAWRENCE.

THE dictionary of the English language, by Samuel Johnson, considered as the work of one unassisted intellect, is not merely a literary marvel, but a performance of national interest and importance. We have always looked upon Johnson as a type of the English character. It has become usual to represent him as a kind of embodiment in the virtues, peculiarities and prejudices, which most prominently distinguish us as a nation. His virtues, indeed, were of the order that will always command the reverence of the thinking portions of mankind; he was a true son of genius,—laborious, frugal, independent, self-trusting, self-helping, self-relying, self-respecting in all the incidents and circumstances of life. From the path of duty, as that path lay revealed to him, no considerations could induce him to swerve; he was obstinately right, sometimes as obstinately wrong, but he possessed the strength of mind which will not give way, whatever may be the obstacle opposed, and which, as has been more than once the case where Englishmen are concerned, is often victorious over apparent impossibilities. The feeling of energetic self-reliance and resolute courage, which enabled him single-handed to accomplish a task which no learned body seemed inclined to undertake, and which appeared far beyond the unassisted efforts of any ordinary intellect, may be well described as something akin to the obstinate intrepidity that has distinguished our brave soldiers on many a desperate field, which has impelled them to the breach and the battery, where success was all but hopeless, and, under the most appalling mischances, prevented them from perceiving a reverse, or understanding when they were beaten. It will be remarked that Johnson had a full appreciation of the difficulties of his position, and that he felt a species of *national* pride in surmounting them He had made up his mind to support the credit of his country. What forty Frenchmen had done in forty years, it was his maxim one Englishman might do in three. A characteristic colloquy on this subject has been preserved in Boswell, which we venture to cite:—

"Dr. Adams found him, one day, busy at his Dictionary, when the following dialogue ensued:—

Adams.—This is a great work, sir. How are you to get all the etymologies?

Johnson.—Why, sir, here is a shelf with Junius and Skinner, and others; and there is a Welsh gentleman, who has published a collection of Welsh proverbs, who will help me with the Welsh.

Adams.—But, sir, how can you do this in three years.

Johnson.—Sir, I have no doubt I can do it in three years.

Adams.—But the French Academy, which consists of forty members, took forty years to compile their Dictionary.

Johnson.—Sir, thus it is. This is the proportion. Let me see: forty times forty is sixteen hundred.—As three to sixteen hundred, so is the proportion of an Englishman to a Frenchman."

With every discouragement from without, it was well that he was thus firmly supported from within. The difficulties with which he had to contend have never been sufficiently estimated: he was working for his daily bread; he had but the booksellers to look to for subsistence, and he was often engaged in extraneous composition. No wealthy patrons smiled upon his labors, and furnished him with necessary funds; no learned dignitaries * tendered their assistance, or facilitated his researches; in solitude and neglect he prosecuted his lonely labors, and with some bitterness of spirit, and real sadness of heart, presented their result to the world. We may as well imagine that before a work of such magnitude was fairly completed, authors, transcribers, printer, and bookseller had alike some excuse for weariness. The bookseller who conducted the publication was Mr Andrew Millar, and when the messenger who carried the last sheet to him, returned, Johnson impatiently asked what he had said on the occasion. "Sir," answered the messenger, "he said, 'thank God! I've done with him.'" "I am glad," replied Johnson, with a smile, "that he thanks God for any thing."†

In the preface to the Dictionary—certainly one of the finest specimens of Johnson's prose style—he could not, of course, refrain from adverting to the circumstance under which the work had been composed; and the concluding paragraph is at once so valuable as a model of a lofty and pathetic eloquence, and so interesting a picture of the author's mind and character, that we venture to give it insertion:

"In this work, when it shall be found that much is omitted, let it not be forgotten that much likewise is performed; and though no book was ever spared out of tenderness to the author, and the world is little solicitous to know whence proceeded the faults of that which it condemns, yet it may gratify curiosity to inform it that the English Dictionary was written with little assistance of the learned, and without any patronage of the great; not in the soft obscurities of retirement, or under the shelter of academic bowers, but amidst inconvenience and distraction, in sickness and in sorrow. It may repress the triumph of malignant criticism to observe, that if our language is not here so fully displayed, I have only failed in an attempt which no human powers have hitherto completed. If the lexicons of ancient tongues, now immutably fixed, and comprised in a few volumes, be yet, after the toil of successive ages, inadequate and delusive; if the exaggerated knowledge and coöperating diligence of the Italian academicans did not secure them from the censure of Beni; if the embodied critics of France, when fifty years had been spent upon their work, were obliged to change its economy, and their second edition another form,—I may surely be contented without the praise of perfection, which, if I could obtain, in this gloom of solitude what would it avail me? I have protracted my work till most of those whom I wished to please have sunk into the grave, and success and miscarriage are empty sounds. I therefore dismiss it with frigid tranquility, having little to fear or hope from censure or from praise."

The noble passage should not be quoted without referring to the concluding paragraphs of his famous letter to the Earl of Chesterfield, who it will be recollected, had made Johnson an indirect offer of his distinguished patronage, (at a period when such patronage had become superfluous,) by the publication of two letters in the periodical publication called *The World*, replete with courtly panegyric and fulsome compliment. It was to Chesterfield, in the first instance, that Johnson had addressed the "plan" of his Dictionary; but till the work was on the eve of publication, and had been actually announced, the careless, and, we may perhaps add, heartless courtier had not bestowed a thought upon the toiling author, or tendered him the slightest assistance. His honied compliments were now estimated at their real value, and provoked a bitter, but not undeserved retort.

"Seven years, my lord, have now passed since I waited in your outward rooms, or was repulsed from your door; during which time, I have been pushing on my work through difficulties, of which it is now useless to complain, and have brought it, at last, to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favor. Such treatment I did not expect, for I never had a patron before. * * * * Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and when he has reached ground, encumbers him with help? The notice which you have been pleased to take of my labors, had it been early had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary, and cannot impart it; till I am known, and do not want it. I hope it is no very cynical asperity not to confess obligations, where no benefit has been received, or to be unwilling that the public should consider me as owing that to a patron, which Providence has enabled me to do for myself."

In the advertisement to the fourth edition, we find the following highly characteristic *Johnsonisms*, and we cite them principally to show the independent tone, which the great lexicographer assumed upon minor matters, and the dignified and magisterial character of his ordinary communications. "Many faults I have corrected, some superfluities I have taken away, and some deficiencies I have supplied. I have methodized some parts that were disordered, and illuminated some that were obscure. Yet the changes and additions bear a small proportion to the whole. The critic will now have less to object, but the student who has bought any of the former copies need not repent; he will not, without nice collation, perceive how they differ, and usefulness seldom depends upon little things. For negligence or defiance have, perhaps, not need of more apology than the nature of the work will furnish; I have left that inaccurate which was never made exact, and that imperfect which has never been completed."

It must be admitted that this unnecessary pomp of language, this monotonous loftiness of style, and the too apparent effort at point and antithesis, afforded his contemporaries a fair subject for ridicule and animadversion. His more enthusiastic admirers, it is true, thought otherwise. Boswell has selected, for his especial commendation, a sentence in the preface to the Dictionary, which is certainly enough to frighten the unlearned reader, and which can scarcely be matched by any sentence in the *hardest* scientific text-book. "When the radical idea branches out into parallel ramifications, how can a consecutive series be formed of senses in their nature collateral?" * His definition of the word *Network* is, however, usually considered his master-piece in this particular style. He has thus defined it: "Any thing reticulated or decussated, at equal distances, with interstices between the intersections?"

But the most remarkable class of definitions in the Dictionary are unquestionably those in which Johnson has openly suffered his prejudice to interfere, and in which, at the caprice of the moment, or from settled design, he has given expression to personal or political passions and predilections—There was no half-heartedness in Johnson. He was what he was pleased to term "a good hater;" what he disliked, he disliked with all his heart and soul and strength, and on every available opportunity he showed his aversion by word or deed. But violent political passion frequently hurries us into strange inconsistencies. There is scarcely any very rabid politician who has not at one time said or written something, which at some other time may be used as a weapon against himself. When Johnson was writing his definitions of *Pension* and *Pensioners*, could he have reflected on the possibility of himself receiving (as in a few years he actually did receive), a similar acknowledgment of meat from the royal bounty?

"*Pension.* [*Pension*, French.]—An allowance made to any one without an equivalent. In England it is generally understood to mean pay given to a state hireling for treason to his country."

"*Pensioner.* [From *pension.*]—1. One who is supported by an allowance paid at the will of another; a dependant. 2. A slave of state hired by a stipend to obey his master."

One of the first acts of George III. on his accession to the throne, was to settle a pension of £300 a-year on the author of the Dictionary, and although Johnson felt, it appears at first, (after his wholesale condemnation of pensioners,) some little qualm of conscience in accepting it, his misgivings were soon dispelled, and we find him acknowledging his gratitude for the royal favor in the following terms:—"The English language," he said to Mr. Sheridan, who communicated the welcome intelligence, "does not afford me terms adequate to my feelings on this occasion. I must have recourse to the French. I am *pénétre* with his Majesty's goodness." Certainly no man ever better deserved a pension, but his Dictionary might have been quoted to show that accepting one, according to the mildest definition there, reduced him to the humiliating position of a "dependant."

His political antipathies found full scope when he came to the word regarded by him as the most obnoxious in the language, that of *Excise*, which he defines to be—"a hateful tax levied upon commodities, and adjudged not by the common judges of property, but wretches hired by those to whom whom excise is paid." Partly from the mode in which it was collected, and partly from traditional prejudice, the excise was, up to the end of the last century, a most unpopular impost. When Sir Robert Walpole, in the height of his power, introduced his project for an excise, he was met with such a storm of popular indignation, that he was compelled to bend before it, and when thirty years later the Earl of Bute proposed a similar impost upon cider, his unpopularity was such, that he dared not appear in the streets; his carriage was on one occasion demolished, though surrounded by a guard of prize-fighters, and his life only saved by the interference of the civil power.† Johnson therefore in this instance only gave expression to the popular feeling on this exciting topic. But it is said that the Commissioners of Excise were so offended at the freedom of the comment, that they consulted the Attorney-General, (Mr. Murray, afterwards Lord Mansfield,) with a view to legal proceedings. The learned gentleman, it further appears, gave his opinion that the matter was libellous, but no prosecution was instituted, and not long afterwards, in a number of the *Idler*, Johnson, nothing daunted, classed together as "the two lowest of all human beings, a scribler for a party, and a Commissioner of Excise."

In finding a definition for the word *Patriot*, he has introduced a sneer at popular politicians worthy of Sir R. Walpole himself ‡ We believe that on one occasion, in private conversation he spoke of patriotism generally as "the last refuge of a scoundrel." In the Dictionary, after giving the recognized meaning of the term *Patriot*, he tells us that it is a word "sometimes used for a factious disturber of the Government." We have thus a rare instance of agreement between the famous Whig statesman and the soundest Tory of modern times. In the definition, by the way, of these two great party names, he took care to proclaim his political bias. When a *Tory* is defined to be "one who adheres to the ancient Constitution of the State, and the apostolical hierarchy of the Church of England," the word *Whig* is contemptuously dismissed as "the name of a faction." We believe, in one of his carefully recorded conversations, he is represented as speaking of a friend as a man after his own heart; "For, sir," said he, "he hates a fool, he hates a scoundrel, and he hates a Whig."

Nor did he neglect the opportunity of giving vent to his *national* prejudices, and especially to his prejudice against Scotland and Scotchmen. We all know how poor Boswell was confounded, when on his first and long-wished-for interview with the literary giant, having confessed his country in the apologetic phrase, "Mr. Johnson, I do indeed come from Scotland, but I cannot help it," he was met with the stern repartee, "That, sir, I find is what a great many of your countrymen *cannot help*." And when an unlucky Scotchman was sounding the praises of his native country, and observed that Scotland had a great many wild noble prospects," we may remind our reader's of Johnson's clever, but unfair retort:—"I believe, sir, you have a great many. Norway, too, has noble wild prospects; and Lapland is remarkable for prodigious noble wild prospects. But, sir, let me tell you, that the noblest prospect which a Scotchman ever sees, is the high road that leads him to England." To return to the Dictionary, we find a sneer at Scotch proverty in the definition of the word *Oats*, viz:—"A grain which, in England, is generally given to horses, but, in Scotland, supports the people." Boswell tells us that, in the manuscript of his work, Johnson had originally inserted a still more characteristic specimen of his personal antipathies, and he gives us the Doctor's confession in these words:—"You know, sir, Lord Gower forsook the old Jacobite interest When I came to the word *Renegado*, after telling that it meant 'one who deserts to the enemy, a revolter,' I added. 'Sometimes we say, *a Gower*.' Thus it went to the press, but the printer had more wit than I, and struck it out."‖

When, again, he contemptuously (for we cannot think he could have meant it otherwise,) defines *Poetess* to mean "a she poet," we are reminded of another prejudice which appears to have possessed him in an inordinate degree, namely, his unjust depreciation of the intellectual qualities of the opposite sex. We could not select a more amusing instance of this prejudice than is to be found in one of his colloquies with Boswell, who told him one Sunday that he had been to a meeting of the people called Quakers, and heard a woman preach. "Sir," replied Johnson, "a woman's preaching is *like a dog walking on his hind legs*. It is not done well, but you are surprised to find it done at all." What would the great lexicographer have said had he lived in the days of Mrs. Fry?

There is another class of definitions, perhaps equally eccentric, to which we must refer before concluding our paper. We allude to the occasional glimpses of jocularity with which the laborious compiler enlivened his labors: The jokes are none the worse for being sometimes good-naturedly directed against himself. Thus, we find the LEXICOGRAPHER defined to be "a writer of Dictionaries; a *harmless drudge*, that busies himself in tracing the original, and detaining the signification of words." GRUB-STREET is said to be, "originally the name of a street, near Moorfield, in London, much inhabited by writers of small histories, *Dictionaries* and temporary poems, whence any mean production is called *Grub Street*." His convivial associations induced him to give to the word *Club* a truly jovial signification, for he styles it, "An assembly of *good fellows* meeting under certain conditions." In one place, also, he has seized the opportunity of paying a passing tribute of respect to his native city, and the allusion is both graceful and appropriate. We find it under the word LICH [*Saxon*] "a dead carcase—whence *Lichfield*, the field of the dead, a city of Staffordshire, so named from martyred Christians. *Salve magna parens.*"

The multitude of citations with which the Dictionary is enriched, while proving in an eminent degree the industry and varied reading of the great compiler, may be at the same time referred as illustrative of his superior taste and high qualification for the execution of his great work. The quotations which, in most cases, accompany the words, were originally intended to form a useful and instructive compendium of moral precepts and poetical descriptions, arranged in their proper order. And although this design was found to be partially impracticable, and though many of the longer extracts, in the process of transcription, were either abridged or rejected, many passages were spared which, in the words of the author, "may relieve the labor of verbal researches, and intersperse with verdure and flowers, the dusty deserts of barren philology."

Even were we qualified to do so, we have no disposition to criticise further this gigantic production. We have always regarded the work, as we have regarded the character of its author, with a feeling of respect akin to reverence: and if we have ventured to smile at the eccentricities, and to amuse ourselves with the foibles of either, we have not done so in a scoffing or depreciatory spirit. With all its contradictions, its obstinate prejudices and blind nationality, its wilfulness and its waywardness—the character of Samuel Johnson stands marked in the history of mankind as a *great fact*. His unflinching spirit of independence his heroic struggles under the pressure of difficulties and misfortunes, his resolute rejection of degrading patronage, as long as manliness and sincerity are honored in the world, will never be forgotten. His career was what an Englishman's should be—one of straight-forward, honest toil, persevering industry, strict integrity, intrepid courage.

"Such was Johnson's life," says Thomas Carlyle, in one of his most eloquent essays, to which in closing this paper we with pleasure refer our readers, "the victorious battle of a free, true man. Finally he died the death of the free and of the true. A dark cloud of death, solemn and not untinged with the halos of immortal hope 'took him away,' and our eyes could no longer behold him; but can still behold the trace and impress of his courageous, honest spirit, deep, legible in the world's business, wherever he walked and was."

[In Grose's *Olio*, (which we need not, perhaps, remind our readers, is a collection of scraps and oddities by that facetious antiquarian Francis Grose,) are the following curious anecdotes; for the insertion of which, as everything connected with the compilation of the great work that forms the subject of this article may have some degree of interest, we make no apology. We reprint them as they appear in the volume. "Doctor Johnson's dictionary was not entirely written by himself; one Steward, a porter drinking man, was employed with him: Steward's business was to collect the authorities for the different words. Whilst the dictionary was in hand, Dr. Johnson was in debt to a milk-man, who attempted to arrest him. The doctor then lived in Gough Square. Once, on an alarm of this kind, he brought down his bed and barricaded the door, and from the window harangued the milk-man and bailiff in these words: 'Depend upon it, I will defend this my little citadel to the utmost.' About this time the doctor exhibited a great proof that the most ingenious mind may be so debased by distress, as to commit mean actions. In order to raise a present supply, Johnson delivered to Mr. Strahan, the printer, as new copy, several sheets of the dictionary, already printed and paid for; for which he thus obtained a second payment. The doctor's credit with his bookseller not being then sterling, and the occasion for money very pressing, ways and means to raise the supply wanted were necessary to prevent a refusal. These circumstances the author mentions, that he received from a person who was concerned in printing the dictionary.]—*Sharpe's. Journal.*

BIBLE SLAVERY.

BY means peculiar to this paper, we are enabled to outstrip all contemporary rivalry, and to lay before our readers a most faithful report of a recent meeting of African savages of the Mozambique nation; a meeting conducted with the greatest decorum, and resulting in most pious resolutions. The proceedings, carefully watched by a LITTLE BIRD, from the top of a date-tree, have been rendered into the most scrupulous English by a gentleman attached to the Foreign Missionary Society, and who passed the very prime of his life among the Makuana race of Cape Delgado, on the coast of Mozambique.

The meeting was proclaimed by beat of wooden drum, to be held an hour after sunrise, in the centre of the village. The purpose of the meeting is to take into consideration the benighted condition of certain individuals, known as the Committee of the British and Foreign Society. At the first gleam of light the people left their cabins, and were assembled in the square. Shortly after, the Makuana Chief, black as night, attended by the oldest men of the tribe, appeared—silence was cried—the chief took his seat upon a bamboo seat, overspread with a tiger's skin, and an old man stepped forward, carrying a small packet carefully enfolded in palm-leaves. Ceremoniously untying the leaves, he very reverently drew forth—a London newspaper. Whereupon the savage multitude bowed their heads in sign of veneration of the token of truth and human refinement. Three or four women, with the passionate impulsiveness of the sex, dropt upon their knees, and taking their gold ornaments from their necks, laid them upon the earth, as an offering to the picture of the Lion and the Unicorn printed—tattooed, as they doubtless believed—upon the brow of the aforesaid newspaper.

The old man—his grizzled hair was as white as sea-foam, and his appearance, for a savage, benign and intellectual—addressed the multitude. He had, it was known, in the strong days of his youth, when he could have griped the life from a young lion, and raced down the ostrich in its earliest speed, he had been sold to the English, who "wear clothes, ride upon elephants, climb into houses, and are gods." They had taught him their tongue: they had taught him that, when he was put into the earth, he should still travel beyond the sky, and, like the sun, be bright and glorious forever. They had given him a Book that had put wings to his back—a Book that had softened his heart into honey—a Book that had him cast away his war-club, and hug even the Sowauli as brothers. (*Here the savages shouted and clapped their hands.*) But the mighty English had fallen into the dust. They had made, even of the Book itself, a thing to hurt and to destroy. This was the truth; for it was written in the paper, the Morning Tongue, that though silent, talked to the English nation. He would, however, make the paper speak, so that all should hear him.

Here the old man, with great facility, translated into his own barbarian language the pure English of the morning paper, reading therefrom a report of the proceedings of the British and Foreign Society. According to such doings the young women who folded and stitched the Bibles and Testaments for the Society—the Scripture Slaves as the old man called them—could not, one with the other, earn more than 5*s.* 6*d.* a week. And here, it was curious to observe with what intelligence the speaker described to his hearers the misery inseparable from such wages. It was of no more worth, he told them, in England, than a hundred cowries in Mozambique; it would only buy a few dates, a calabash of milk. And then, he said, the poor English things must pay for houses to live in, and for clothes to wear. They—poor dears!—they had not the same sky and the same freedom as the tribes of Makuana.

A young man then addressed the meeting. If all that they had heard was a true thing,—he would no longer look into the Book that had been given to him by the English—he would no longer listen to the English sent among them. How could the Silent Tongue of the Book talk truth? And could they believe men who said they love all men as brothers, when they starve their wretched sisters? For what became of them? Did they lie down and die?—He, for one, would never look into that Book again. After what he had heard, it was sewed with heart-strings—tattooed in blood—and covered with human skins.

A second elder rose. He told the last speaker that he was no better than a quagga. The Silent Tongue was no less true, because men were untrue to it. Because the English sealed their ears with wax, and whilst they could earn cowries or get much cattle—plenty more elephant tooth and palm wine—would let the Tongue talk beauty, and heed it not,—making white slaves, and spotting white souls—and all to save the black man—to send white into the pit, and black into the sky. All this was like snake that with bright color—pretty to look at—had poison in tooth. Still, because snake have poison, no reason that there be no pretty color.

At least a dozen other speakers descanted upon the doings of the Society, that starves the bodies and endangers the souls of wretched girls and women upon miserable pittance. "The Committee of the British and Foreign Bible Society"—it is thus our translator renders the words of a Mozambique savage,—"offer manna to black man, and ashes to white girl."

After further discussion, the chief—with his hand commanding silence—rose. He spoke gravely and fluently. His words were to this meaning.—"The English people had, no doubt, done much good among the black races. They had taught the Mozambiques many things that were wise and good. They had sent them books that gave them souls in the sky. But this was in former times. The English of to-day, it was plain as his hand, were no longer the same as the English before them. They had forgotten the preaching of the Silent Tongue, and thought of nothing but stores of ivory and gold dust. Though still white men without, they were black men all inside. Now, he would put this to the Makuana race. (*Here was a sudden hush, and the multitude gathered about the chief.*) These were his words: let them sink into their hearts like water into sand. In days gone past, the English had taught them good. Now, as the English had forgotten what they had taught, let some from among themselves depart from Africa—let them send Mozambique missionaries to enlighten the British and Foreign Society,—and, taking a copy of the Book, make them learn its true beauty and spirit. And when they had learned them, they would no longer send the news of salvation abroad, at the cost of goodness at home."

This proposition was loudly applauded; and—in due season—a deputation of Mozambique blacks may be expected on their charitable mission in London. It is to be hoped that the benighted Committee of the British and Foreign Society, who sell cheap Bibles at the likely cost of female purity, will give patient ear to the teachings of the philanthropic savages.—*Punch's Little Bird.*

KOSSUTH'S ADDRESS TO HIS COUNTRY.

THE following is the farewell address of Kossuth to his country, written at Orsova:

Farewell, my beloved country! Farewell, land of the Magyar! Farewell, thou land of sorrow! I shall never more behold the summit of thy mountains. I shall never again give the name of my country to that cherished soil where I drank from my mother's bosom the milks of justice and liberty. Pardon, oh! pardon him who is henceforth condemned to wander far from thee, because he combatted for thy happiness. Pardon one who can only call free that spot of thy soil where he now kneels with a few of the faithful children of conquered Hungary! My last looks are fixed on my country, and I see thee overwhelmed with anguish. Thy plains are covered with blood, the redness of which pitiless destruction will change to black, the emblem of mourning for the victories thy sons have gained over the sacrilegious enemies of thy sacred soil.

How many grateful hearts have sent their prayers to the throne of the Almighty! How many tears have gushed from their very depth to implore pity! How much blood has been shed to testify that the Magyar idolizes his country, and that he knows how to die for it! And yet, land of my love, thou art in Slavery! From thy very bosom will be forged the chain to bind all that is sacred, and to aid all that is sacrilegious. O Almighty Creator, if thou lovest thy people, to whom thou didst give victory under our heroic ancestor, Arpad,* I implore thee not to sink them into degradation. I speak to thee, my country, thus from the abyss of my despair, and whilst yet lingering on the threshhold of thy soil. Pardon me that a great number of thy sons have shed their blood for thee on my account. I pleaded for thee, I hoped for thee, even in the dark moment when on thy brow was written the withering word 'Despair.' I lifted my voice in thy behalf when men said, 'Be thou a slave.' I girt the sword about my loins, and I grasped the bloody plume, even when they said, 'Thou art no longer a nation on the soil of the Magyar.'

Time has written thy destiny on the pages of thy story in yellow and black letters—Death, The Colossus of the North has set his seal to the sentence. But the glowing iron of the East shall melt that seal.

For thee, my country, that has shed so much blood, there is no pity; for does not the tyrant eat his bread on the hills formed of the bones of thy children?

The ingrate whom thou hadst fattened with thy abundance, he rose against thee; he rose against thee, the traitor to his mother, and destroyed thee utterly. Thou hast endured all; thou hast not cursed thy existence, for in thy bosom, and far above all sorrow, hope has built her nest.

Magyars! turn not aside your looks from me, for at this moment mine eyes flow with tears for you, for the soil on which my tottering steps still wonder is named Hungary.

My country, it is not the iron of the stranger that hath dug thy grave; it is not the thunder of fourteen nations, all arrayed against thee, that hath destroyed thee; and it is not the fifteenth nation, traversing the Carpathians, that hath forced thee to drop thy arms. No! Thou hast been betrayed; thou hast been sold, my country; the death sentence has been written, beloved of my heart, by him whose virtue, whose love for thee I never dared to doubt. Yes! in the fervor of my boldest thoughts, I should have almost as soon doubted of the existence of the Omnipotent as have believed that he could ever be a traitor to his country. Thou hast been betrayed by him in whose hands I had but a little space before deposited the power of our great country, which he swore to defend, even to the last drop of his heart's blood. He hath done treason to his mother: for the glitter of gold hath been for him more seductive than that of the blood shed to save his country. Base gain had more value in his eyes than his country, and his God has abandoned him, as he had abandoned his God for his allies of hell.

Magyars! Beloved companions, blame me not for having cast mine eyes upon this man, and for having given to him my place. It was necessary, for the people had bestowed on him their confidence; the army loved him, and he obtained a power of which I myself would have been proud. And nevertheless, this man has belied the confidence of the nation, and has repaid the love of the army with hatred. Curse him, people of the Magyars! Curse the breast which did not first dry up before it gave him its milk. I idolize thee, O thou most faithful of the nations of Europe, as I idolize the liberty for which thou hast proudly and bravely combatted. The God of liberty will never efface thee from his memory. Mayest thou be forever blest!

My principles have not been those of Washington, nor yet my acts of those of Tell. I desired a free nation—free as man cannot be made but by God. And thou art fallen; faded as the lily, but which in another season puts forth its flowers still more lovely than before. Thou art dead—for hath not thy winter come on? But it will not endure so long as that of thy companion under the frozen sky of Siberia. No! Fifteen nations have dug thy tomb. But the host of the sixteenth will come to save thee. Be faithful as thou hast been to the present. Conform to the holy counsels of the Bible. Lift up thy heart in prayer for the departed; but do not raise thine own hymn until thou hearest the thunders of the liberating people echo along thy mountains, and bellow in the depths of thy valleys.

Farewell, beloved companions! Farewell, comrades!—countrymen! May the thought of God, and may the angels of liberty forever be with you!

Do not curse me. You may well be proud, for have not the lions of Europe risen from their lairs to crush the rebels? I will proclaim you to the civilized world as heroes; and the cause of an heroic people will be cherished by the freest nation of the earth—the freest of all free people!

Farewell, thou land dyed with the blood of the brave! Guard those red marks—they will one day bear testimony on thy behalf.

And thou, farewell, O youthful monarch of the Hungarians! Forget not that my nation is not destined for thee. Heaven inspires me with the confidence that the day will dawn when it shall be proved to thee, even on the ruined walls of Buda.

May the Almighty bless thee, my beloved countrymen!

Believe, Hope, and Love!

Gleanings from Foreign Publications.

THE ALFRED JUBILEE.—A grand jubilee in honor of the 1000th anniversary of the birth of king Alfred, who, according to antiquarian calculation, was born in 849, was celebrated at Wantage, on Thursday, the 25th ultimo.

LEIGH HUNT'S autobiography is now in press, and will be published before Christmas.

THE London correspondent of the *Manchester Examiner* writes of Count D'Orsay, when disappointed of diplomatic employment by the French government: "He retired to the country-house of his relative, Madame de Grammont, where he now resides, and is occupied restoring the paintings of the village church, and building a handsome mausoleum to the memory of the late Countess of Blessington."

THE Rev. G. Gilfillan (Edinburgh News) asks:—"Who that can read and enjoy Carlyle, Emerson, Shelly, and Coleridge—and there are thousands in all our churches who can and do—will turn without contempt to the run of our religious periodicals, where, too, often, a rotten pietism takes the place of a real, solid, and enlightened piety; where a cold and arbitrary taste in vain mimics the miracles of genius?"

"WHEN we find," argues the *Morning Chronicle*, "that one of the worst of national vices is carried to excess in a rigidly religious country, and that, as we go South and meet with more healthful and popular recreations, we meet also with less drunkenness and less excess, it is not a mere theory to recommend a more liberal line of conduct to Scottish moralists, and to advocate the use of rational and innocent pleasures as aids to religion, virtue, and temperance."

"The following," says the *London Weekly News*, speaking of the rich and poor clergy of the Church of England, "are the sums which have been lavished on the estates and palaces or these successors of the the apostles—these servants of Him who "had not where to lay his head:

Bishop of Lincoln	£52,708
" Rochester	25,527
" Gloucester	22,897
" Ripon	13,869
" Worcester	7,000
" Oxford	6,369
" Exeter	3,500
" Bath and Wells	4,000

Will it be believed, that in the first two of the above dioceses alone there were at the time 315, and in the eight dioceses 502 benefices worth less than £100 a year, and no less than 85 clergymen whose incomes were under £50 a year, or less than three shillings a day, eight of the number receiving as little as thirteen pence, and one actually but *sixpence halfpenny* a day!"

"Meat and raiment," says the *London Times*, "are sacred affairs when they are bestowed in charity. A cup of cold water given to one disciple in the name of CHRIST, we are told, has a sacred character, and shall not lose its reward; much more an abundant supply of pure water given to the community at large. They who "have washed the saint's feet," have praise in the Gospel; and why not also they who shall provide for the washing of a metropolis and its inhabitants? The Bible has incurred a thousand scoffs for the minuteness with which it descends into the particulars of order and cleanliness, and the antagonist vices: unhappily, human nature, while we are forced to believe and respect—for we cannot help knowing it—is liable to the very same opprobrium: but under the shelter of those sacred examples we claim a sacred rank for the details of sanitary science. On proper occasions, and within just bounds let them be urged from the pulpit, as they are from the desk. They are part of those good offices the interchange of which is the bond of Christian fellowship. Pure air is as Christian a gift as food."

A writer in the *London Athenæum* thus wittily complains of the nomenclature of Science. He will not want for sympathizers:

The teaching of science is a pleasant stream. Sigillaria, Lepidodendra—with such names is a past creation re-baptized by our scientific godfathers; and for the poor creatures of to-day, Lamprogena pulchella, Asterotrichion Blepharanthemum, or Chamædoria Nunnezharia are examples of style and title. Five syllables or none; while our own darling English asks not so many letters—pine, oak, elm, yew—with which to mark the living children of the forest. Ichthyosaurus, Megalotherium,—here are fine animals; while mother English is quite happy with two letters for an ox,—and in honor to the feminine gender adds but one more to make it cow. Man, bull, cat, mouse, frog, toad;—dear mother English, be not yet cast down! "An ass in cloth of gold is but an ass." Megalotherium is a disheartening fellow—but he only means "Big Beast." As for the mystic elements—Oxygen is nothing more rare than a chemical Xantippe, Mother of Sharpness—and Bromine is but the Father of Stink. May I, then, venture the profane conviction that one-half at least of our scientific nomenclature is no better than

A cheat which scholars put upon
Other men's reason and their own?

Dare I venture to hint that they make fine words much after the manner of that precocious son of a discerning bricklayer, who, according to Sir Kenelm Digby came home from school and told his father that Bredibus was the Latin for bread, and that the Latin for beer wrs Beeribus—and continued thus in his endeavor to delude him until that fond parent "apprehending that the mysteries his son had learned deserved not the expense of keeping him at school, bade him put off immediately his Hosibus and Shoosibus, and fall to his old trade of treading Mortaribus."

The chief cause of the great space which scientific words are suffered to consume consists in a desire to contract names which shall describe as well as designate an object. Thus, a possession common to many families of men, a nightcap apt at a certain spot to wear into a hole, is ascribed by the imagination of human science in an especial manner to one family of plant, under the uame of a Dimidiate Calyptra; and thus again a class of Mollusca parallel with the young imitators of Lord Byron's toilet are called Nudibranchiate, from their naked gills. And it is for the sake of these meanings that repulsive terms are cherished!

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